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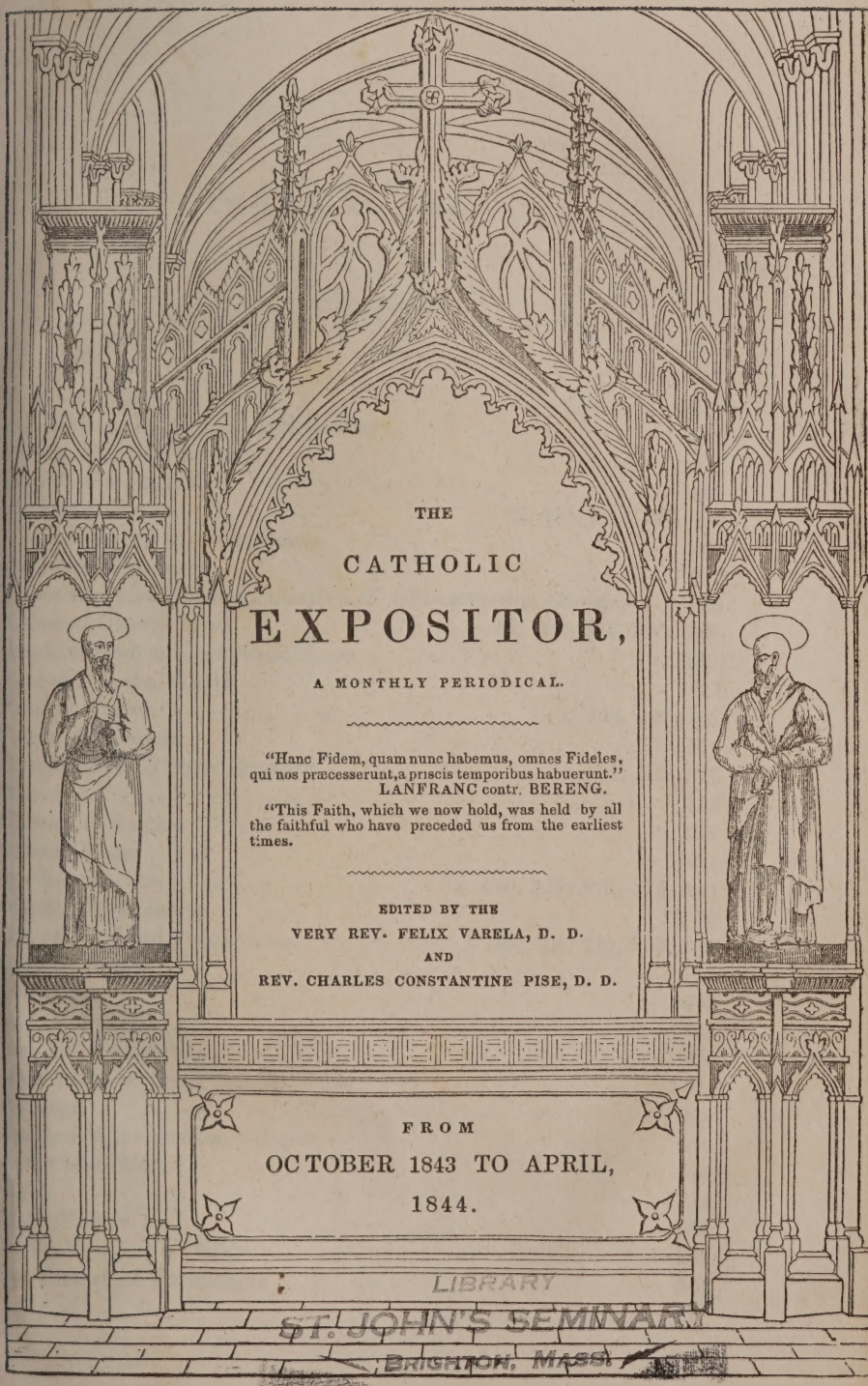

THE

CATHOLIC

EXPOSITOR,

A MONTHLY PERIODICAL.

"Hanc Fidem, quam nunc habemus, omnes Fideles, qui nos præcesserunt, a priscis temporibus habuerunt."
LANFRANC contr. BERENG.

"This Faith, which we now hold, was held by all the faithful who have preceded us from the earliest times.

EDITED BY THE
VERY REV. FELIX VARELA, D. D.
AND
REV. CHARLES CONSTANTINE PISE, D. D.

FROM
OCTOBER 1843 TO APRIL,
1844.

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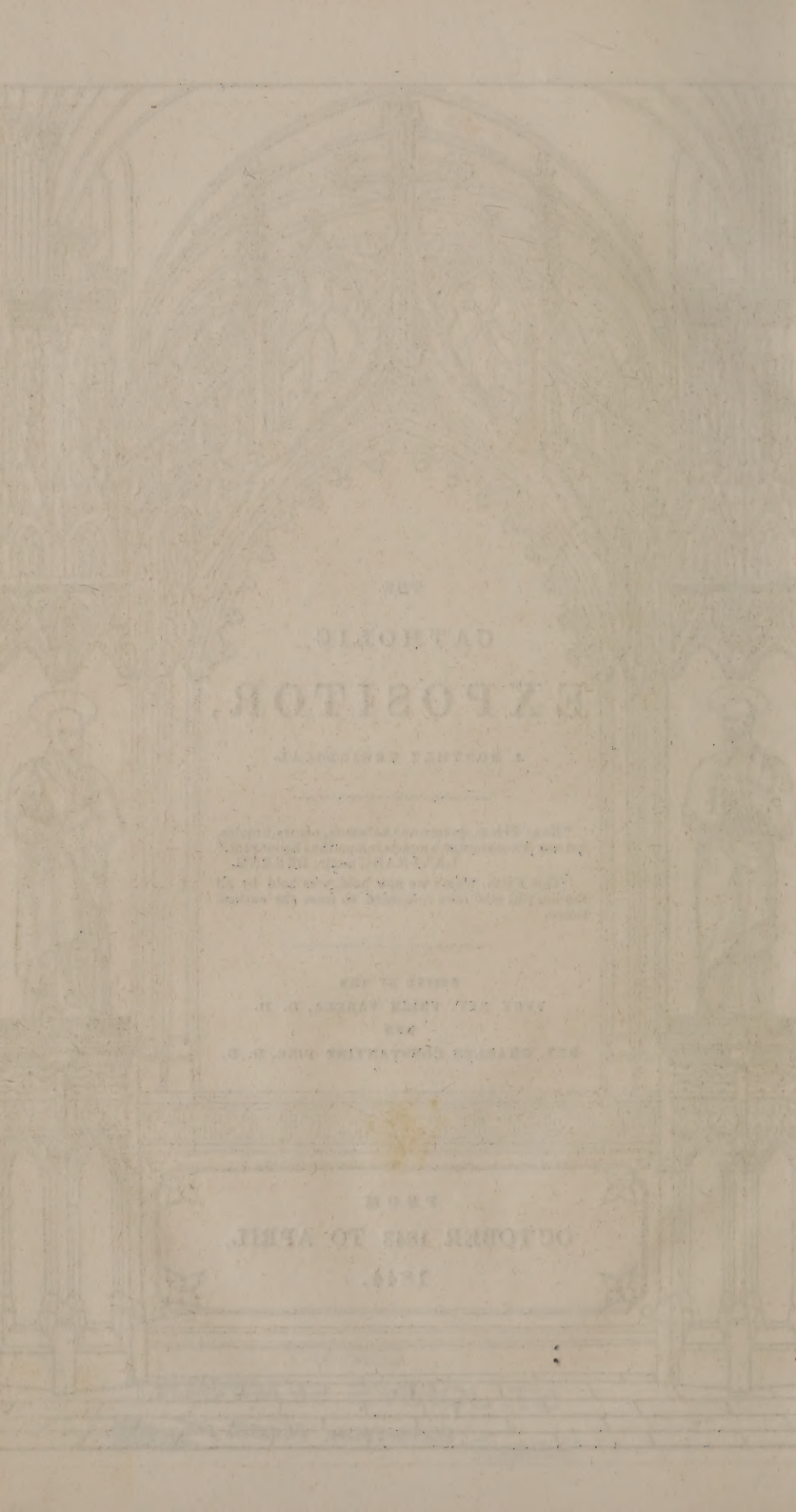

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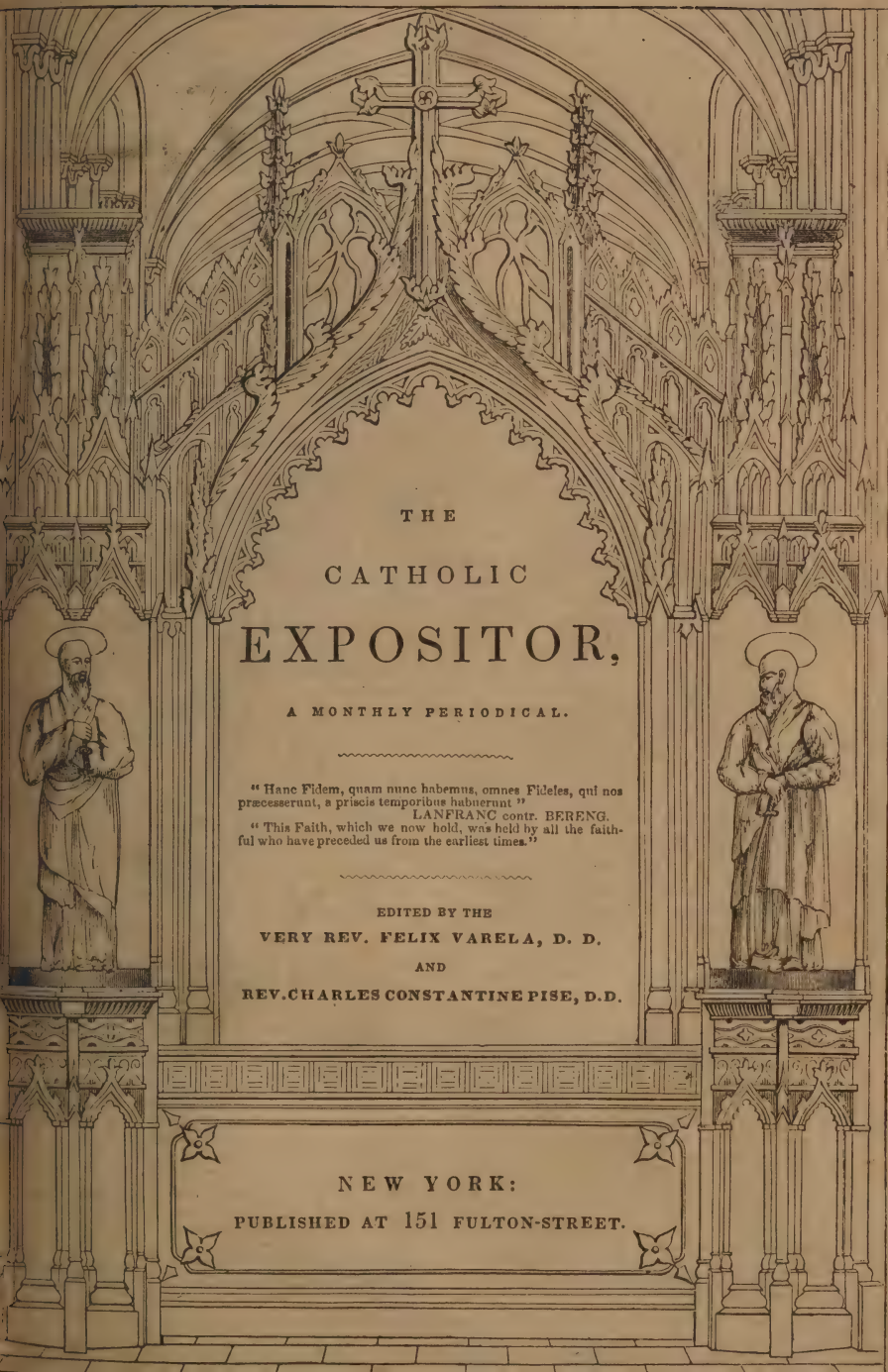

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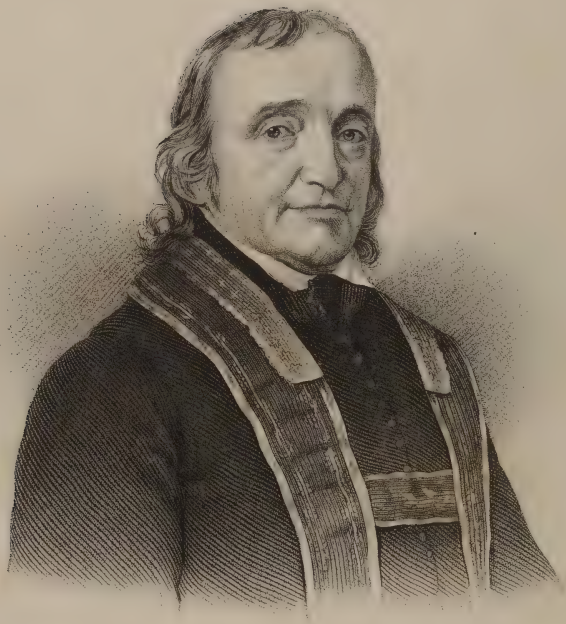

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THE

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AND

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VOL. V. OCTOBER, 1843. No. 1.

JOSEPH DE ANCHIETA.*

THE reign of John III., king of Portugal, was propitious to the establishment of the "Society" in the remotest regions: he sent the first missionary to the east; and in 1549, about half a century after the discovery of Brazil, he sent out six Jesuits to the New World, in company with Souza, the new governor-general. The chief of the mission was the celebrated Manuel de Nobrega, a Portuguese of noble family. On its arrival in April in Bahia, a spot for a town was speedily chosen, a short distance inland: the Indians assisted in the work: a cathedral and a college were begun, and a governor's residence; within four months a hundred houses were built, and sugar plantations laid out in the vicinity: the following year, supplies of all kinds came from Portugal: the third year another fleet came out, on board of which the queen sent many female orphans of noble family, who had been educated in the convent of Orphans; they were to be given in marriage, with suitable portions, to the officers: orphan boys also came out to be educated by the Jesuits: thus the new colony prospered rapidly. The Jesuits immediately began that system of beneficence towards the natives, from which they never deviated till their extinction as an Order: the obstacles to the task which they had undertaken were great and numerous; one of the

* By R. Carne, Esq., a protestant author. This memoir of Anchieta is greatly indebted to Southey's admirable "History of Brazil," which in patience of research, beauty and fidelity of detail, is one of the finest memorials of modern labor and genius. The Brazilian and Oriental traveler, Dr. Walsh, told the writer, that when he was in Rio Janeiro, he inquired of the learned prelate, who had the care of the royal library, for the best history of Brazil; the latter took down a work, which he said was read and consulted by them as the only faithful and valuable history of their native country; it proved to be Southey's history, translated into Portuguese.

greatest of these was the cannibalism of the Brazilian savages. The inhuman banquets were their pride and delight, and also a part of their religion. Their drinking parties sometimes lasted several days and nights without intermission; they brewed fermented liquor from several kinds of plants and trees: the best was prepared from the fruit of the acayaba, the finest of all the American trees. "It is beautiful to behold its pomp, when it is reclothing itself, in July and August, with the bright verdure of its leaves: when during our European autumn, it is covered with white and rosy-tinged blossoms, and when, in the three following months, it is enriched with its fruit as with pendant jewels. Its leaves have an aromatic odor, its flowers are exquisitely fragrant, its shade deep and delightful. A gum exudes from it, in nothing inferior to that of Senegal, and in such abundance as to have the appearance of rain-drops upon the tree: this is used by the Indians as a medicine. It is not common in the interior, but towards the coast whole tracts of country, which would else be barren, are covered with this admirable tree; and the more sandy the soil, and drier the season, the more it seems to flourish. The fruit something resembles a pear in shape, but is longer; it is spongy, and full of a delicious juice: in any form it is excellent, whether in its natural state, or dressed, or preserved. The kidney-shaped seed which grows at the end of the fruit is well known in England by the name of the cashew-nut, and was often cast up upon the Cornish shores, before the discovery of the New World. Some tribes numbered their years by the fruit of the acayaba, laying by a nut yearly. The gathering season was a time of joy, like the vintage of happier climates. The liquor was simply extracted, either by squeezing the fruit with the hand, or bruising it in a wooden mortar: at first it is as white as milk, but becomes paler in a few days, and then strong and intoxicating: the pulp, after the juice was expressed, was dried, and made into a flour, which the natives preferred to any other, and reserved as their choicest dainty; the outer bark affords a black, the inner a yellow die."

Nobrega and his companions began to conciliate the tribes in the neighborhood of the new town, winning the affections of the children by trifling presents, reconciling enmities among the men; they succeeded in abating drunkenness, in procuring better treatment to the wives—but the feasting upon their enemies was a luxury too great to be relinquished. Fear fell on some of the clans, who "came out trembling," say the fathers, "like the leaves of a tree which is shaken by the wind, entreating them to pass on, and hurt them not." When the Jesuits succeeded, they made the converts erect a church, however rude, and established a school for the children, whom they catechized in their own language, and instructed to repeat a *pater-noster* over the sick. They taught them to read and write, using, says Nobrega, the same persuasion as that wherewith the enemy overcame man, "Ye shall be as gods knowing good and evil," and the children eagerly desired to attain it.

Aspilcueta was the aptest scholar among the missionaries: he was the first who made a catechism in the Tupi tongue, and translated prayers into it. Nobrega had a school where he instructed the native children, who also were trained to sing the church service: he usually took with him four or five of these little choristers on his preaching expeditions: when they approached an inhabited place, one carried the crucifix before them, and they began singing the litany. The savages, like

snakes, were won by the voice of the charmer; and the pleasure of learning to sing was such a temptation, that the little Tupis sometimes ran away from their parents, to put themselves under the care of the Jesuits. The latter had yet greater difficulties to encounter from their own countrymen. Nobrega and his companions refused to administer the sacraments to those persons who retained native women as mistresses, or men as slaves. "Mighty as the Catholic religion is," says a great writer, "avarice is mightier: and in spite of all the efforts of some of the best and ablest men that ever the Jesuit order, so fertile of great men, has had to glory in, the practice of enslaving the natives continued." Nobrega received the title of vice-provincial of Brazil: and two years afterwards arrived the bishop of Brazil, bringing with him priests, canons, dignitaries, and church ornaments of every kind for his cathedral; the former had anxiously expected his arrival: "no devil," he said, "had persecuted him and his brethren so greatly as some of the priests had done whom they found in the country, who encouraged the colonists in all their abominations."

This bishop being three years afterwards wrecked on a distant part of the coast, was murdered, with the crew and passengers, a hundred in all, by the Cahetes, and devoured at their banquets. It is a common tradition that from that day no beauty or natural ornament has been produced upon the place where the prelate fell: till then it was adorned with herbs and trees and flowers; now it is bare and blasted.

Joseph de Anchieta was born in the island of Teneriffe in the year 1533, of noble and wealthy parents: his early education was worthy of his after fame; even from boyhood his mind was imbued with deep religious feelings, and there grew within him an anxious desire to be of benefit to his fellow-men. The native of a beautiful climate and a delicious scenery, the cherished son of an indulgent home, Anchieta could have little earthly inducement to forsake his father and his mother, his kindred, and his pleasant prospects. He forsook them all, and decided on a life of self-denial and sacrifice. As soon as the laws of the Society of Jesus admitted it, he prepared to enter into that body, and as early as the age of seventeen he became a member of it. He took the Jesuit habit at Coimbra. From the day of his admission, the mind of the youth appeared to be fixed with an intenseness, unusual to his age, on seeking to secure the salvation of others, and chiefly he thought of those who remained in the utter darkness of paganism, to whom no ray of the truth had yet appeared, and he determined, as soon as possible, to proceed to the land of the heathen; how far, how painfully, he cared not. This was the first fervor of a religious zeal, which in many cases grows feeble with maturer years; but Anchieta was blessed with this inexpressible favor, that the love of religion had entered into his infant heart, he had loved and prayed unto God even from a child. The seed, thus sown in a happy soil, was sure to spring up in glory and in usefulness.

Three years after his admission to the college of Coimbra, being now at the age of twenty, he determined to proceed to Brazil, and set out in company of Don Edward da Costa, who was appointed to succeed Sousa as governor-general of that country in the year 1553. Several other members of the Society went also, whose names were Louis Grana, Blasius Laurentius, Gregorius Serranus, Joannes Consalons, and Antonius Blascas. All were inspired with the same enthusiasm, without which men were not likely to under-

take such an enterprise, and still less likely to succeed in it. They went at once to convert and civilize a nation of barbarians. The first labors of Anchieta were heavy; he met with severe crosses and disappointments, but at length was enabled, with the aid of the governor and Nobrega, to establish the first college in the town of Piratiningua, or St. Paul, which was situated beyond the Rio Janeiro. It was built on a very steep rock, in a fine and temperate climate, and was surrounded on all sides by inaccessible mountains and the impervious forests of Pernambacaba. The territory was fruitful and well cultivated, affording in abundance all the necessaries of life, corn, Indian wheat, and cattle. Here were lakes and rivers, with the noble mountains of the great Cordillera rising behind; the various fruits of Europe thrive there. At this time all was wild and untamed, and these first cultivators and gardeners strove to make the wilderness as the promised land. A century afterwards, when a road had been made in this region, a writer thus describes it:—"The greatest part of the way you have not to travel, but to get on with hands and feet by the roots of trees, and this along such crags and precipices, that I confess, the first time I went there, my flesh trembled when I looked down; the depth of the valleys is tremendous, and the number of mountains one above another seemed to leave no hope of reaching the end. When you fancy you are at the summit of one, you find yourself at the foot of another of no less magnitude, and this in the beaten and chosen way. True it is, that from time to time the labor of the ascent is recompensed; for when I seated myself upon one of those rocks, and cast my eyes below, it seemed as though I were looking down from the heaven of the moon, and that the whole globe of earth lay beneath my feet—a sight of rare beauty for the diversity of prospect both of sea and land-plains, forests and mountain tracks, all various, and beyond measure delightful! This ascent, broken with shelves of level, continues till you reach the plains of Piratiningua, in the second region of the air, where it is so thin, that it seems as if they, who newly arrive there, could never breathe their fill."

The praises thus bestowed on the country could in no way be said of the inhabitants. The Portuguese had intermarried with the native women, and a race was born, possessing both the bad qualities of father and mother, but having the good ones of neither. These creoles were, in a moral point of view, a degraded and miserable race; their profligacy, cruelty, and treachery were fearful; the other parts of the country dreaded almost to hold communication with them.

Such was the field of exertion to which Anchieta had come; the soil was in truth an ungrateful one, but he was not of a temper in which despair of success was ever felt: he labored in season and out of season. The name of St. Paul was given to the college; he wrote to Loyola, describing the situation of it. Had Ignatius preserved the letters of his first missionaries, what a curious and original correspondence would they now be! "Here we are, at times more than twenty in number, huddled together in a hut rudely constructed of earth covered with wood, fourteen feet long and ten broad. This is the school, the infirmary, sleeping apartment, refectory, and kitchen!—yet we covet not the more spacious dwellings that our brethren have in other parts." When the cold set in, they were miserably provided against it; the smoke of the fire filled the hut with dense clouds, as there was no chimney;

and sometimes they were driven, and at others voluntarily had recourse, to the open air, where they studied for hours together. Their door was a mat hung up at the entrance; they had little bed-clothes, and their wardrobes were exceedingly scanty. Banana-leaves served them for a table; and napkins, said Anchieta, may well be excused where there is so little to eat. Thus they continued for some time to endure, it cannot be said to enjoy, life. Idleness would here have been the heaviest curse—and they were saved from sad and discouraging thoughts by incessant occupation. Crowds began to gather round their squalid home, and Anchieta entered into the full exercise of his vocation: at length, numerous Portuguese creoles, and native savages of Brazil, placed themselves under his care and instruction. He commenced by teaching them the Latin language, and at the same time obtained from them the knowledge of the language of the country, which enabled him soon to extend the sphere of his labors. He was not long in learning it, and then commenced the composition of a grammar and vocabulary: there were no books for the pupils; he wrote for every one his lesson on a separate leaf after the business of the day was done, and sometimes night came down before this task was over. Many of the favorite songs and ballads of the country he parodied, and translated into the Spanish, Portuguese, and native tongues. Yet his labors were not all spiritual; he was the physician of the body as well as the soul, for in one of his letters he says, "I serve both as a physician and as a barber, treating and bleeding the sick Indians; and some have recovered under my hands, when their lives were not expected. Besides these employments, I have learned another trade, which necessity taught me, that is, to make *alpergatas*, a sort of shoe, of which the upper part is made of hemp or any such substance, or of cordage, from a species of wild thistle, which it is necessary to prepare for the purpose. I am now a good workman at this, and have made many for the brethren, for it is not possible to travel with leather shoes among these wilds." His companions, though in strength of intellect and activity of mind not to be compared with him, still were not behind in their duty; he was worthily seconded, and the fame of miracles soon extended over the country. This was the weak point of Anchieta's belief, as well as conduct. He sent to ask Loyola's opinion with respect to bleeding the sick, because the clergy are forbidden to shed blood: and the answer was, "that charity extended to all things."

The following, related by Maffæus, happened a few years after. "During a native war, there was in the army of one of the belligerents, a woman of masculine mind, who had shortly before been baptized. She, observing the men stricken with fear, exhorted them with much earnestness to make use of the sign of the Cross, to qualify themselves as Christians, and then have no fear or doubt as to the issue of the battle. They did as directed, their fear vanished; with ardor they recommenced the fight, and at length put the enemy to flight with great slaughter." This is not advanced as an actual miracle, yet it strongly shows the influence the fathers had obtained, and also that although the savages were not yet converted, they already felt that the doctrine taught was a holy one. The celebrated author of "*los Establicimentos de los Europos en las dos Indias*," says, that the Jesuits of South America, acquainted with the mode in which the Incas governed their empire and made their conquests, took them as models in

their great project of government. In this opinion, he alludes to the Spanish Jesuits, not to the Portuguese: but it is more apparent that the former imitated in Paraguay the mode of government adopted by Nobrega and Anchieta. The latter had a much more difficult task than the missionaries of Paraguay ever had, not from the character of the natives being more untameable, but from the greater atrocity of his own countrymen. Funes, in his work entitled "*Ensayo de las Historia civil del Paraguay, Buenos Ayres, y Tucuman,*" says, that when several of the "Society of Jesus" entered upon invitation into those provinces, they were received by the prelates, governors, and inhabitants with honor, respect, and rejoicings: he adds, "Even in the most libertine breasts remorse awoke from the bottom of the soul. The esteem and veneration with which they were treated by the Spaniards, was an assurance of justice from the latter towards the Indians."

Was Anchieta thus supported by his countrymen and fellow-subjects; did they look upon him with regard and veneration, or seek to encourage the Indians to become believers? Instead of aiding, they oppressed and threatened him; instead of honor, they gave him contumely and ill-treatment. The colonists looked upon the conversion of the savages as ruinous to their worldly interests and their prospects of aggrandizement. They wished slavery to be complete and crushing; the missionaries labored to show the natives that they were born to be higher than slaves. To the honor of the Jesuits be it spoken, that in Peru, Chili, and Brazil, they sought to break the fetters of the slave; and if they could not do this, they strove to render his burden light. "You know," they said, "it never was the intention of the king that you should look on them as slaves, and that the law of God forbids it to you. We do not believe this violence is permitted against their liberty, to which they have a natural right, and which no title can succeed in contraverting. Nevertheless, we will teach them, that even liberty, if abused, may be prejudicial; we will teach them to restrain it within its just limits."

These sentiments were honorable to the characters of the men who, at such a period, could openly declare and abide by them. If there was a moment when Anchieta might have despaired, it was when he saw himself deserted, opposed, and hated by men who called themselves Christians: might he not have said, in the bitterness of his heart, "How may I bring the savages unto God, when they behold those who profess his law crushing them with a rod of iron, and drinking in cruelty like water?" Aware of the wonderful effect of example over the wildest breasts, he sought not to build temples of stone, which his enemies might cast down; the temples he raised were mystical and immortal, which no enemy could destroy, and which must be the fruit of faith, endurance, and long-suffering. Providence seemed to direct that as his countrymen deserted, the natives should support him: before his meek and Christian philosophy, in the words of Funes, "ignorance and prejudice were chased away as the dreary shades before the rejoicing of the morn."

The colonists, after many insults and threats, took the savage determination of attacking the establishment of Piratiningua. Anchieta, in this extremity, instantly chose his part; the poor converts, to whom he had acted the part of a father, whom he had made to taste the pleasures of social life, and to know the sweet influence of kindness and beneficence, took up arms at his command, and gathered an undaunted band, around

the missionary; who, in their midst, in his dark Jesuit robe, his crucifix and girdle, seemed not like a warrior, but looked worthy of the rank to which fame soon after raised him, of the "Apostle of Brazil." He was yet young; his hair was dark, his features were not wasted by toil or wrinkled by sorrow; he was now only twenty-two years of age. Under his guidance the converts fought gallantly, repulsed the assailants, and saved their lives, their families, and their loved institutions. During the night, the enemy, whose chief force was composed of the adjoining tribes, returned to the field, to carry off the bodies of the defenders who had fallen, that they might feast upon them; they found fresh heaps of earth, and, concluding that the bodies which they sought were buried there, dug them up, and carried them away in the darkness. At daylight, when they reached their villages, they recognized the features of their own dead, and their expected feast was changed into lamentation.

This is a memorable passage in a life full of vicissitudes: there is something heroic in the picture of the young Anchieta, unused to war, save with the world and with evil angels, gentle and pitiful as a child, yet cheering his poor neophytes to a successful defence, and leading them into the plain of Piratiningua against an inveterate foe. He had lately written to Ignatius whether he might bleed the sick, it being forbidden by his clergy to shed blood; and now he saw the life-stream poured forth as water, and the earth covered with the dead. He had drank betimes, and deeply, of the excitements of humanity, yet of humanity spiritualized and elevated: no missionary ever came so early into the field, to become so early famous; a year had hardly elapsed when a college rose in the plain, and the crowds that came to be instructed, in the tent or the open air, were now formed into a regular society. It is true, he had suffered greatly from persecution, calumny, hardship; but their anguish passed away even as a dream, when he felt the "recompense of the reward." He next sought to give to his colony, as a model to future colonies, a wise form of government. As to his miracles, of which many are related, they are proofs at least of a high reputation for sanctity, rarely earned at the age of twenty, at which he began his mission: but this hallowed character, or rather temper of mind and heart, was in Anchieta, as it must be in every man, the slow, delicate, and secret growth of time and experience: it grew in Teneriffe amidst the prayers, tears, and meditations of the child; amidst the bolder hopes and dreams of usefulness of the boy: the call of Anchieta to the plains of Brazil was like that of Samuel to the altar of Eli, even at daybreak; so that when he arose to minister before the Lord, he had attained the growth of a seer, although it was not yet noonday.

Nobrega, his predecessor in the mission, was an invaluable companion and counsellor, which his superior experience of the world and men well qualified him to be. The arrival of a new governor, Memdesa, in 1557, was fortunate; he looked more favorably than D'Acosta, his predecessor, on the labors of the Jesuits, and resolved to assist and protect them with all the means in his power. He consulted Nobrega on the state of the country and the disposition of the people, and issued some severe and salutary edicts, which being fiercely opposed by some refractory chiefs and tribes, were the cause of much bloodshed: then followed an invasion of the French: over these enemies Memdesa was in the end victorious, being greatly aided by the indefatigable

exertions of Nobrega. Tranquillity being restored, the Jesuits found their position and prospects greatly improved: many villages and towns of converted natives were formed; many churches built: famine and penury no longer stared them in the face, as when banana-leaves were their dishes, and no cloth was required for so little food. Anchieta, in the mean time, labored without ceasing in the various settlements, with a greater facility in the language, and a surprising influence over the minds of the people. Protected by the law, and with the public sentiment in his favor, he resolved to quit the scene of his first labors, and extend them into the interior of Brazil. He now felt how much sweeter it is to have a little power, than to be subject to that of others. He had strove to break the fetters of the slave, and now his own were broken: the persecutor no longer met him in the way, or entered his door at night; he had won golden opinions from men. Aware how much harder it is to maintain a distinguished character than to acquire it, he was tenderly alive to its preservation: so early thrust on the ascendant, years had not yet told him their subsequent lesson, that the praises of men are as fleeting as the wind. The calumnies, that had often wrung his mind with anguish, were now hushed, and he went on his way rejoicing, although many terrors awaited him. His success was various; no European had ever before sought those wild regions; when he came to some of the hamlets, he was surrounded instantly by the fierce people with menacing looks and gestures, and the Jesuit smiled with his wonted sweetness of temper, and spoke calmly—and their fury passed away: on other occasions he was obliged to call forth all the powers of his eloquence, to meet and confound the wild oratory of the savage spokesman. There were seasons when the missionary found it harder to quell his own spirit than that of others, and was compelled to look within its veil, and mourn bitterly. When wandering alone in the wilderness, or when, benighted, he laid himself down on his bed of moss or dry leaves, the past arose before him, with many a questionable motive, many a marvel, beautiful perhaps to others, but, when weighed in the balance, found awfully wanting; far from his wonted excitements, from the collision of interests and passions, where men looked for his counsel and courage, he felt a sad and bitter self-reproach steal over him: his vain-glory, his secret exultations, how miserably poor did they now seem! Did not Anchieta, he who trembled day and night for the salvation of others, now tremble for his own, pray even to agony for a victory over himself, and bathe his forest couch with tears? and in the awful silence, in which he could distinctly hear the beatings of his own heart, did he not bare that heart before Him "who seeth not as man seeth?"

One of his principal objects in this journey was to destroy cannibalism. In this he ran many risks; and in many instances, where amendment was promised, he had no sooner passed out of sight, than the vows were forgotten, and the inhuman fires again lighted. He underwent great hardships; the mountains crossed his route: the mighty Cordillera, over whose regions of eternal snow the winds were often like the death-blast, and forced the traveler at times to lie down and die; even in the calmest weather, it was desolate and awful to wander on these declivities and mountain paths, where the passengers who met did not tarry long to greet each other, and the message of Anchieta would have sounded strange in their ears.

The plains and lower lands were rich in beauty and a wild vegetation, but were in many parts difficult of access, being pathless, and the population thin. His lodging was not always so luxurious even as in the first huts of Brazil, where the floor was of mud, and the roof and walls of straw; but his first years in the neighborhood of Piratiningua had inured him to climb the rocks, and ford the lake and marsh. Sometimes he lodged in the plain, on whose vast surface there was no hut, or even tree; the grassy mounds, where the chieftain of former days was entombed, were the best resting-place: couching amidst the tall grass, that made the sides of the green sepulchre soft to the weary man, and by its height sheltered him from the pernicious influence of the moon, he needed not to envy a bed of down. His staff in his hand, the alpergatas, his own workmanship, on his feet, which defied cliffs, briars, and thickets, where leather would have rent like tow. These were, however, gentle seasons compared to the sterner task that must, at times, have been laid upon him, to persuade men not to eat one another. He sought the tribes most given to this inhuman taste: when even afar off, he saw the hills and groves reddened with the reflection of the fires where the victims were ready for the banquet. He had to rend the loved morsel from the lips of these tigers; and he did not spare himself on these occasions, or hesitate to rush into the throng, and stand between the living and the doomed—entreating, menacing, and trying every art of which his eloquence was capable, while the audience perhaps, hesitated whether to heed his words, or serve him up also at the banquet. After traversing a great extent of country, he turned his steps again to Piratiningua. The governor, Memdesa, continued to prosper in his jurisdiction. The college of Piratiningua was now removed to St. Vincente; and as the road to the former place was infested by the Tamoyos, a new one was, with great labor, made in a safe direction by the Jesuits. A deadly war now broke out between the Portuguese and the Tamoyos Indians, assisted by the French who still retained a footing in Rio Janeiro. The Tamoyos, who were now inflicting cruel retaliation upon the Portuguese, for the wrongs which they, as well as other tribes, had endured at their hands, were superior in understanding and refinement to other Brazilians. Their dwellings were well fortified with palisades; they were skilled in the delivery of extemporary poetry, for which they were held in high estimation. From the mountains they infested the plains, and from the coast all who were within reach of their canoes. The Tamoyos were irritated to excess by the slave-hunters whom the colonists sent among the tribes. They were terrible enemies, for they ate all whom they took prisoners, and now aimed at rooting out all the Portuguese from the country. The latter raised all the force they could to attack them, and were miserably defeated. Upon this, the tribes who had remained neutral, joined the conquerors, and a great body of the confederates assembled, to join in a general assault. So confident were they of success, that the old women took with them their seething-pots, for their cannibal feast of victory. The Jesuits saved Piratiningua; their disciples marched out under the banners of the church; and fighting, like the first Saracens, in full belief that paradise was to be their reward, their zeal was invincible. In other parts, the Tamoyos were victorious.

During this long war, Nobrega and Anchieta repeatedly preached aloud, both from the pulpit and in

the market-place: they publicly and with boldness rebuked the Portuguese for their treatment to the natives, who, they said, had justice on their side, and therefore God was with them. This was bold language to fierce and tyrannical men, who looked upon the natives of the new world as an inferior race of beings. "You have attacked them," said Anchieta, "you have attacked them, in contempt of treaties; you have made them slaves, contrary to the laws of nature and the rights of nations; you have allowed your native allies to torture and devour their prisoners." The war continued, to the great disadvantage of the colonists: it was quite evident that they could not long withstand the perseverance and gallantry of their rude enemies; and that if a stop were not put to it, the Portuguese colonies must cease to exist. Anchieta and Nobrega offered themselves to the governor as mediators, it might be said as martyrs; for what but martyrdom could be expected under the present exasperation of the savages? There was no time for hesitation—the danger was imminent and appalling; the whole force of the Tamoyos and the force of the confederated tribes was collected, and a desperate and general attack was immediately to be made upon the Portuguese. The devoted men sailed on the perilous embassy. Francesco Odorno, a noble Genoese, one of the rich men of Brazil, took them in one of his own vessels: to serve their country, and save the effusion of human blood, was a sustaining motive, but it required physical courage to forbid the flesh to tremble, and the fancy to paint the terrors that awaited them. As the vessel drew near the land, the two companions stood on the deck, cheerful and composed, as if going to the consecration of a chapel; in appearance, and relation to each other, like Mentor and Telemachus approaching the treacherous isle of Calypso. The venerable and wise Nobrega, aged more with cares than with years, like Mentor also, without a love or anxiety save for his charge—and Anchieta, revering his companion, drank in the lessons of experience from his lips. A shoal of canoes came off, to attack the vessel; but when the Tayomos saw the dress of the Jesuits, they knew that these were the men whose lives were innocent, who were the protectors of the Indians. Anchieta addressed them in their own tongue; they had come to slay, but they listened earnestly to his words, and, in spite of former treachery from the Portuguese, some of them came on board, and carried the vessel safely into port.

The next day some chiefs came to treat with the ambassadors, sent twelve youths to St. Vicente as hostages, and took Nobrega and Anchieta on shore to a place where Coaquira, an old chief, received them for his guests. They erected a church here with all speed, thatched it with palm leaves, and daily performed mass. They awed the savages by these ceremonies; they excited their admiration and respect by the decency and holiness of their deportment; and they won their love by manifesting a disinterested good-will towards them, of which all their conduct in Brazil bore testimony. This embassy was the salvation of the Portuguese colonies: their host told them that a terrible attack was about to be made, that two hundred canoes were ready to lay waste the coasts, and that all the archers who inhabited the banks of the Paraiba had leagued together, and bound themselves never to cease from war till they had destroyed the captaincy, and made themselves lords of the land once more. This danger was still to be averted.

Many of the confederated clans

heard with great displeasure that these advances for peace had been received, and one chief set out with ten canoes to break off the treaty. On the day after his arrival, a conference was held; he demanded, as a preliminary, that three chiefs who had seceded from the alliance, and taken part for the Portuguese against the allies, should be delivered up, that they might be killed and eaten. The Jesuits replied, it was not possible to comply with such a demand; that the chiefs in question were members of the Church of God, and friends of the Portuguese. The dispute ran high, but the Great Palm, who was the old chief of the village where the meeting was held, interposed his authority, and prevented any act of violence. Meantime the Great Palm's Son, called the Great Sea, who was absent when the Jesuits arrived, hearing of the influence which they had obtained over his father, hastened home with a determination to kill them. Nobrega and Anchieta saw his canoe coming, and soon perceived they were aimed at; they fled as fast as they could, and got into the house of the Great Palm, who was unluckily from home, and there, on their knees, began the service of the eve of the holy sacrament, the next day being a great festival. To the efficacy of these prayers, and to the eloquence of Anchieta, they ascribed their preservation; for the savage plainly told them he came to kill them, but that, seeing what manner of men they were, he had altered his mind. When they had been two months in this place, the government of St. Vicent wished to consult with Nobrega before peace was finally concluded. The Tamoyos did not think it prudent to part with both hostages, and it was agreed that Anchieta should remain.

Nobrega went to Vicente: not yet an old man, but well nigh worn out with indefatigable exertions: Anchieta was in the prime of manhood, and, being thus left alone, without any one to stay him if his foot should slip, he made a vow to the Virgin that he would compose a poem upon her life, trusting to preserve his own purity by thus fixing his thoughts upon the most pure.

It was no easy matter to sing the song of Zion in a strange land; he had neither paper, pen, nor ink; so he composed his verses while walking on the shore, then traced them in the sand, and day by day committed them to memory. The memory is a mysterious faculty, whose power and whose charm are only known by those who task it largely and curiously, and bid it wake at all hours and seasons, till it learns to "sleep no more." When it is considered that this poem was in Latin, and extended to five thousand lines, and was committed to memory at intervals of leisure, amidst the toils of teaching the Tamoyos, conversing and preaching in their language, visiting the sick, &c.; it must be conceded, that if Anchieta's memory had not been most retentive, his stanzas must either have been often forgotten, or blended with savage sounds. These five thousand lines, if now printed, would make a comfortable duodecimo volume.

Nobrega, on his arrival at St. Vicente, found that the fortress had been taken by assault; the captain killed, and all his family carried away by the savages. One of the Jesuits had obtained from the natives, the name of the Flying Father, because of the rapidity with which he hastened from one place to another, wherever his services were needed. Nobrega deserved the same appellation. He rested not until he had carried the deputies of the Tamoyos to Itarchæm, and reconciled them with the reduced natives there; then to Piratiningua, where in like man-

ner a solemn reconciliation was effected in the church, and peace established between all the various tribes in the adjoining country. This was the work of three months, during which time Anchieta was in a perilous state among the savages. Those who were inimical to peace were eager to break off the treaty, and even fixed a day for eating him, if by that time their deputation did not return. One party, impatient of longer inactivity, undertook a hostile expedition, and brought back some Portuguese prisoners. Anchieta agreed for their ransom: it did not arrive as soon as the captors expected, and they determined to devour them. The Jesuit had now no other resource but prophecy; and he boldly averred that the ransom would come on the morrow before a certain hour. The boat arrived accordingly. That Anchieta could work miracles, was undoubtedly believed both by the Portuguese and by the natives, each according to their understandings: but never did he derive so substantial a benefit from his miraculous character as now, when he was in the hands of the Tamoyos! They called him the great *paye*, or magician, of the Christians, and said there was a power in him which withheld the hands of men; and this opinion saved his life.

In these proceedings, it is evident that Christianity had found its way to many tribes, and to the minds of many chiefs, who were not hearty in the cause of the confederates, unwilling to root out the Portuguese, if the fathers must depart with them. The Tamoyos proved to be true to their engagements: many of them even came to aid the Portuguese in their new expedition against the French; and Cunhambeba, who had an especial friendship for Anchieta, took post with all his people upon the frontier, to defend his friends. But the colonists were unwilling to make any further exertions than were necessary for their immediate preservation; they magnified the strength of the French and their allies, and dwelt upon the difficulty of the enterprise, till Estacio himself was staggered, and said to Nobrega, "What account, father, could I give to God and the king, if this armament should be lost?" "Sir," replied the Jesuit, "I will render account to God for all; and, if it be necessary, I will go to the king, and answer for you before him." Having persuaded him, it was necessary to encourage the soldiers also: them Nobrega influenced by his spiritual authority, and won by his policy; he took them to Piratiningua, where they were encouraged by seeing so many Indians disciplined and ready for war: their own appearance also contributed to awe and influence others, who supplied provisions, and offered their aid for the expedition. The preparations lasted till the end of the year: in January they were ready with six ships of war, besides small craft and canoes; the wind being against them, they did not reach the bar of Rio Janeiro till the beginning of March. The commander of the Indian forces in this expedition was Anchieta, whom his friend Nobrega placed at their head, as the most brave and sagacious man he could select.

In this age of monotonous indulgence and beaten wanderings, where the man of taste and enterprise hardly knows where to place the sole of his foot; every hill and vale of Italy, Helvetia, Greece, and Palestine being familiar—one can hardly contemplate, without envy, the stirring and varied life of these Jesuits. New lands to explore, and treasures of the animal and vegetable world, hitherto unknown:—while they wandered, they appropriated; and the persuasion that the plains, and streams, and forests were henceforth to be their

empire, was balm to their sorrow, and fire to their zeal. They did not come only as simple missionaries, (to teach Christianity was their business,) but another and a sterner responsibility was often laid on them. The governor of the colonies called on them to be envoys to a cruel foe; mediators in the hour of extremity, to turn aside the edge of the sword, although it might first be bathed in their own blood. The Jesuit had also the arranging of treaties, on which depended the welfare of the country; or he had to raise his banner in defence of the town. These were seasons in which the messenger of his God might tremble, as did the prophet of old, when a message was given heavier than he could bear; they were seasons of dread, of instant decision, or of despair. The Jesuits were rarely wanting in the hour of trial: they were eminently men of practical mind—of action and business, of letters and science; their education had taught them the knowledge of themselves, as Xavier said, "that mysterious and excellent study;" next, of the useful arts; and, lastly, their travels taught them the knowledge of their fellow-men.

FAREWELL TO THE WORLD,

(On embracing the religious state.)

BY ROBT.

"Farewell, oh world! farewell to thee,
Farewell thy bright bewitchery;
Thou once deceiv'dst my youthful heart,
But now I know how false thou art.

Thy glare didst once my eyes arrest,
I thought to love thee, to be blest;
But now I find thy dazzling light,
Bewilder'd, whilst it pleased the sight."

Whilst thus I sung, I heard, methought,
A voice with softest music fraught,
Which spoke as none on earth can speak,
'Twas while severe, so mild, so meek.

"Thou'st look'd in vain 'mong earthly joys,
Thou'st sought in vain 'mong worldly toys
For that delight which none can give,
Save him whom dying, still didst live.

Then turn thee, here thou'lt find delight,
Thou'lt find that pleasure pure and bright
Which a good conscience can bestow,
Which only those who have it know."

It ceas'd, Awhile enrapt I stood—
Intent I gaz'd—'twas all I could—
Then, seizing on my lyre again,
I struck it in responsive strain.

"Hail messenger of Heaven above!
Hail messenger of hope and love!
I bow me to kind heaven's decree,
And world—fore'er—adieu to thee."

FOR THE CATHOLIC EXPOSITOR.

VOLTAIRE'S LIFE, LITERARY, POLITICAL, AND MORAL.

BY M. LEPAN.

The following instances of Voltaire's toleration, about which so much has been said, will, we think, serve to exhibit it in its true light: "I should not feel sorry to see the earth rid of brigands and of Catholic chimeras by some Hercules and Bellerophous."*

"I rejoice to learn of the expulsion of the Jesuits. May all monks be exterminated from the face of the earth: after all they are not worth more than those fellows of Loyola!"†

"There is a woman who is building up a great reputation, it is the Semiramis of the North, the Empress Catherine, who has marched fifty thousand men into Poland, in order to *establish toleration and liberty of conscience.*"‡

The preceding illustrations of Voltaire's boasted toleration require no comment.

It would be difficult to select among the literary men who did not happen to share Voltaire's opinions, who was the most severely handled; we do not therefore pretend to say that Jean Jacques Rousseau was the most harshly treated. The Genevese philosopher ever evinced esteem and respect for Voltaire, and the latter acknowledged that he possessed some talent, and he gave evidence of this opinion in a letter of thanks for his work on the "Inequality of the different ranks of Society;" but the scene changed when the author of "*Eloise*" wrote the following to the author of the "*Henriade:*"—"You have theatrical performances at your residence, and you corrupt the morals of my republic as the price of the asylum it gave you." The poet's self-love and taste for theatricals were both wounded by this, and his feelings underwent a complete change. "What," said he, "that a Jean Jacques, that a valet of Diogenes, that a blackguard [*polisson*] should be so insolent as to write that I corrupt the morals of his native land! The blackguard, if he comes here, I shall have him placed in a barrel with half a cloak upon his little ugly carcass."* He wrote to Monsieur Desbordes,† "I would not have said that Jean Jacques Rousseau possessed genius and eloquence, as you have stated it in the note in the last page of your profession of faith. I do not find that he has any genius; his detestable romance of "*Eloise*" is entirely wanting in genius; the same must be said of "*Emile*," and all his other

* Letter to the King of Prussia, March 3, 1767.

† Letter to the Marquis of Villevielle, April 27, 1767.

‡ Letter to the Marchioness du Deffant, May 18, 1767.

* Letter to Damilaville, July 28, 1765. We beg the reader's pardon for introducing the above paragraph to his notice, but in this as well as in every other portion of our labor, it has been our sole aim to be *faithful* in rendering the exact sense of the author's meaning, as far as it was in our power.—*Translator.*

† November 29, 1766.

works are those of a declaimer, who would have blended in an unintelligible prose two or three stanzas of the other Rousseau. Jean Jacques is but a wretched quack, who having stolen a bottle of elixir, pours it into a barrel of vinegar and then distributes it to the public as a remedy of his invention." It must not be supposed that these remarks were called forth by the tribute of praise awarded to Rousseau by M. Desbordes, for we find Voltaire writing the following to M. de Rochefort, a month previous:* "Jean Jacques seems to me to be a charlatan far below those who are to be found performing in the *Boulevards*. His soul is made up of mud and gall; he would deserve hatred, were it not that he is overwhelmed by the most profound contempt."

In the beginning of 1767, Voltaire became, as he says, involved in the most cruel manner in a suit in which a certain Madame Doiret was defendant; she had been recommended to him and he was anxious to oblige her. After a hearing, the case was found to be a serious one, it was looked upon as a criminal proceeding and it was thought would have to go before the parliament. At this juncture he was on the eve of flying to Soleure in Switzerland, (he was then 73 years old), "But luckily one has friends, nay even philosophical friends in the Council."† To the Duke de Richelieu he stated,‡ that it was the vice-president of the council who warded off the intended blow.

When he prepared for his anticipated departure, he burned a pile of papers of six cubic feet.§ It is highly probable that this mass of papers was composed of the manuscripts of the numerous writings which he published in 1766 and 1767, and which he spread with such profusion all over Europe. He wrote to D'Alembert* as follows: "The works of which you speak [he alludes to five works against religion] are in the hands of every mechanic. A priest cannot pass in the street without being laughed at * * * women and children read the work, [The Examination of Lord Bolingbroke,] which is *sold cheap*. There are now more than *thirty* works which are spreading over Europe, it is impossible that they should not at length produce some changes in the public administration." It will perhaps be asked where and how were those works printed? how and by whom were they thus scattered? They were printed at Geneva, in Holland, and in Prussia. Their author, for nearly all were the production of Voltaire, penned the following to Frederic:† "If I was not so old, and if I was well, I would leave the castle I have built and the trees I have planted without regret, to end my life in Cleves, with two or three philosophers, and to consecrate my last days, under your protection, to the printing of some useful books. But, Sire, could you not, without risk, cause a few Berlin booksellers to be encouraged in reprinting them, and have them sold throughout Europe at a *low price, which would render them of easy sale?*" The fifth of the following month brought Frederic's answer: "You may avail yourself of our printers according to your wishes; they enjoy perfect liberty, and as they are acquainted with those of Holland, France, and Germany, I have no doubt that they have means to forward books wherever they may deem expedient." The books were disseminated throughout the country by foreign pedlars, to whom they were distributed gratuitously, in bales: they were not

* October 29, 1766.
† Letter to M. Leriche, Feb. 2, 1767.
‡ February 9, 1767.
§ Letter to Damilaville, Jan 14, 1767.

* September 30, 1767.
† April 15, 1767.

aware from whence the books came, they were merely told to sell them in their circuits at the lowest rates. Bertin, who was minister of the treasury under Louis XV., attests the truth of this; and as he was desirous of being perfectly sure of this fact, he sent for some of these pedlars who confirmed the truth of the preceding statement. It accords also with the declaration of Leroi, secretary of the d'Holbach club, and also with Voltaire's letter from which we have just quoted, and which states that "these works are in the hands of every mechanic—that women and children read them," and finally that "they are sold cheap." And Voltaire says in a letter, which is extant, dated August 25, 1763, to Helvetius: "To the 'Christian Teacher,' and the 'Think well on't,' which formerly produced so many conversions, we oppose little philosophical books, which we take care to scatter with much address everywhere. These little books are rapidly succeeded by others, they are not sold, they are given to trusty persons, who distribute them to young men and to women."

As to the primary expenses, it is presumed that they were borne by the author. His zeal bears evidence of this. Besides is it not probable that Voltaire's pecuniary difficulties are to be attributed to these extraordinary expenditures? Voltaire was so rich, according to Collini, that he was far from spending his income, yet at this period he was obliged to reduce every expense to the strictest economy, and, independent of this, we find him asking money of the Duke de Richelieu, and he was almost compelled to sell his seat of Ferney.

It was during those two years that Voltaire composed the most works against religion: the succeeding year he wrote to D'Alembert, "Damilaville must rejoice, as well as you, at the contempt into which the 'wretch' has fallen among all honest people in Europe. This was all that was wanted, and all that was necessary. No one ever pretended to enlighten shoemakers and female domestics. That is the apostle's share." We see from this that Voltaire did not wish to destroy religion among the people at large, it was only the higher orders, whom he designated as *honest people*, who were to be enlightened, he thought that others required some check. He thinks that religion is necessary to society, as he has often said it, probably to restrain the passions, and he leaves it to that class whose passions are moderated by a constant activity, by fatiguing labor, and by unceasing wants; how then could he recognize the propriety of the well-known proverb, "Idleness is the parent of all vices," and yet say that the strongest barrier against idleness, namely, religion, should be useless to those who are idle?

Voltaire carried his hatred of religion to such a pitch as to wish to see its ministers committing the greatest crimes, in order that their fall might be caused by themselves. He wrote to Damilaville,* "Is it true that the Capuchins have assassinated their Father Guardian† at Paris?" Damilaville replied in the negative, and on the third of June he writes, "You grieve me by saying that the Father Guardian is an Otho and a Cato, *I really flattered myself* that the monks had cut his throat—this adventure would be very useful to the poor laymen." Such regrets are assuredly horrible, but with what caution should not Voltaire's works be perused, when we know that it was in consequence of an equally unjust prejudice that he wrote the day previous to the same colleague,

* May 26, 1766.

† The Superiors are thus styled in Franciscan convents.

"Since the Seraphic* order dips in assassination, it would be well to purge the earth of it!"

It is certainly manifest that Voltaire's constant occupation was to destroy religion. As to those who at this late period are yet unwilling to look upon his works as having prepared the way for the French revolution, what can they answer to the following passage from one of his letters to Monsieur de Chauvelin? "All that I see scatters the seeds of a revolution which must unavoidably occur, and which I shall not have the pleasure of witnessing. There will be an outbreak at the first opportunity, and then there will be a fine racket [*tapage.*] The young men are very happy, they will see fine things." How will they attempt to justify this sentence? "A great courtier has sent me a singular refutation of the 'System of Nature,' wherein he states that the *new philosophy* will bring about a horrid revolution, if it be not stayed."† Even Condorcet, in the life of Voltaire written by him, did not attempt to conceal the share his master and friends had in the revolution; he admits that "He has not seen what he has done, but he has done what we behold. Enlightened observers will prove to those who are able to reflect, that the first author of this great revolution is undoubtedly Voltaire." It is therefore necessary to exercise the greatest caution in perusing the works of Voltaire; they should always be read with mistrust, we should not allow ourselves to be ensnared by the charms of his style, and not permit ourselves to be too readily convinced by his arguments, they should be carefully weighed, and their consequences should not be lightly adopted without first ascertaining the truth of the principles they teach.

It is natural to suppose that it was the love of fame and renown which animated the author of "*Œdipus;*" the "*Henriade*" may have had the same source, but if this thirst for celebrity (which he possessed to so great a degree) was shared by his other productions, yet it is easy to notice a spirit of insubordination, envy of other literary men, a desire of revenge against his critics, hatred for religion and against those who attempted to place a barrier before his numerous writings, and above all the desire of being considered the head of a party. As an evidence of the latter sentiment we will instance the following extract from a letter addressed to Madame du Deffant:— "There is much pleasure in having a party, and in directing a little the opinions of men." He wrote to the Count d'Argental, "You are very good to yield to the impetuosity of a nation; it should be subdued."

One of the great means employed by Voltaire to obtain partizans was to amuse his readers and thus make friends of them. Raillery was therefore the chosen weapon with him. It was by ridiculing his adversaries, that he contrived to destroy the force of their arguments before the worldly-minded, whilst he did not conceal their truth. He acknowledged that the Abbé Monotte's "*Anti-Philosophical Dictionary*" contained some passages which were not deficient in eloquence;* and in alluding to the "Supplement to the Philosophy of History," by Larcher, he granted that "there was much erudition in that little book, and that it would be read by the '*savans.*' "† It will be readily perceived that he felt annoyed at this, but he satisfied himself by saying, "I know very well

* Or Franciscan order, which is sometimes thus designated in honor of its founder, St. Francis of Assissium.

† Letter to Count d'Argental, October 11, 1770.

* Letter to Damilaville, Nov. 11, 1767.

† Letter to D'Alembert, June 19, 1767.

that the worldly will not read it." This proves to us that the only basis of his success is to be found in the light and superficial spirit of his readers. "Take courage Archimedes," he said to D'Alembert, "ridicule is the lever with which you will raise all these scoundrels [*maroufles*] and make them disappear."*

This was the principle upon which he generally attacked the Holy Scriptures; he would bring forward some specious objections and afterwards would ridicule the subject under consideration. It was through the medium of these objections that he was enabled to ensnare many. Individuals frequently assert that Voltaire said many excellent things, they believe it, because they have not examined them. For instance, when Voltaire asks, "How was it that Aaron could cast the golden calf, adored by the Israelites, in one day? How did Moses reduce it to powder? the art of chemistry is insufficient to effect this reduction." And again, "It is incredible that Moses should have caused twenty-three thousand men to be killed for having adored this calf," the reader is inclined to share his opinion; but if it be proved, as has been done by the Abbé Guénée, in the "*Lettres a quelques Juifs*,"† that it is nowhere said that the calf was made in one day, if it be demonstrated that chemistry does furnish a method whereby gold may be reduced to a powder and admit of being swallowed, if it be shown that the Hebrew text does not contain the words "twenty-three thousand men," what becomes of the objections of the pretended philosopher?‡ When Voltaire speaks of the victory gained by the Israelites over the Midianites, and quotes the following from Moses, "that there were found in their camp, six hundred and seventy-five thousand sheep, seventy-two thousand oxen, sixty-one thousand asses, and thirty-two thousand girls," one is certainly disposed to laugh with him; but if the text be read, it will be seen that it was not in the *camp* that the girls and animals above enumerated were found, but that it was in the *country* of the Midianites. The Abbé Guénée's calculations and observations show, that even had their country (the size of which is not positively ascertained) been as small as Voltaire supposes it, yet it would have been possible for it to have supported the inhabitants and the cattle recorded as having been found therein.

If Voltaire's works were always perused with caution, not blindly believed, and if the writings of those who have refuted his works were consulted, the same deception, or, if you please, the same art would ever be evident. Hence it follows that his productions should be read as romances are, not with the view of obtaining instruction, nor of being credited; but for amusement, to enjoy the beauty of their style, and to admire his wit. But even then it is necessary to be on your guard, for I know not which author it was, who said of Voltaire's works, "Several persons have assured me that they have not derived any dangerous impression from their perusal, and that they merely amuse themselves with the wit they contain: but the most of those who speak thus are insincere, or else they deceive themselves. It is not always at the moment of reading that the danger is experienced. Besides there is also a degree of callousness which arises from an excess of corruption. As obscene productions these books are injurious to the heart, as frivolous ones they weaken and contract the mind, and disgust it with solid reading." All will feel the truth of these assertions. What mind is sufficiently strong to

* May 1, 1765.

† See the first volume of the "*Lettres.*"

‡ See the second volume of the "*Lettres.*"

endure the perusal not only of Voltaire's works during several days, but even of ordinary novels, and then to devote itself to serious reading? We appeal for the truth of this to the studious man: what mathematical, medical, or even historical work, could one read with profit, after the perusal of Voltaire's works for any length of time?

Marmontel's novel of Belisarius was published in 1767; it was censured by the Sorbonne, and was criticised by Coger, professor of elocution at the Mazarin college. Voltaire resolved to defend his pupil, but he was soon hurried away by his peculiar manner, which was to select ridicule for his weapon in preference to a serious argument; or else, yielding to his natural inclination to combat the Church, he preferred attacking the pastoral letter of the Archbishop of Paris, rather than to answer the professor's criticisms which had been dealt with no sparing hand. To effect his purpose, he published the "Letter of Lord Canterbury to Christopher de Beaumont." This prelate felt indignant at this, and as he had been informed of Voltaire's conduct by the Bishop of Geneva, in whose diocess Ferney was situated, he therefore complained to the Queen, and begged of her to protect religion and its ministers, the objects of Voltaire's insults. Maria Leckzinska was then in feeble health, the precursor of her approaching end, nevertheless she asked Louis XV. to repress the attacks of the philosopher. Voltaire, on hearing of this, thought that the most effectual way of warding off the impending blow was to receive the holy communion publicly at Easter. Besides this he attended church in the beginning of April, 1768, after which he delivered an admonition upon theft to his tenants, as he had been robbed of a cow. The Bishop of Geneva on receiving information of this change of deportment, wrote to Voltaire on the eleventh of the same month, and expressed the hope that his future conduct would give evidence of his sincerity. Voltaire answered the letter and declared that in so doing, he had but fulfilled those duties, of which every landlord should set the example!

The philosophers were much displeased with Voltaire for having received communion a second time. D'Alembert reproached him with it; and it is probable that the Count d'Argental reproved him also, for we find our author writing him the following:* "I find myself between two bishops of the fourteenth century, I must howl with these sacred wolves. And since I am charged with the authorship of the works of M. de St. Hyacinthe, of Maubert, of Laurent, and of the Sieur Robinet, who are all people who do not go to communion; I will go to communion, and if I were in Abbéville† I would receive communion every fortnight!" What a contrast between this epistle and that penned to the Bishop of Geneva only *eight* days previous! Yet Condorcet had the assurance to say of Voltaire that "There are but few men living who have sullied their life by hypocrisy less than Voltaire."

A change occurred in the household of Voltaire in 1768; this was the departure of Madame Denis, and of Madame Dupuits. It seems surprising that his niece should leave him at a time when his age (74) would appear to require a continuance of that attendance hitherto so constantly bestowed by her. A sum of twenty thousand francs per annum was settled upon her, and Monsieur Laleu, a notary, was charged with the payment of this annuity. Voltaire states that his age and ill-health

* April 22, 1768.

† La Barre was executed in Abbéville in consequence of his profanations.

require him to attend to his diet and to live in solitude, while Madame Denis is fond of society. It is evident that these and other reasons assigned by him were but a cloak to conceal the real motives, since Madame Denis returned to her uncle after a separation of a year. Some have asserted that Voltaire met with pecuniary difficulties and that he wished to sell his residence of Ferney. This fertile domain had been purchased in her name and when Voltaire wished to sell it, she refused to do so, and that he was much incensed in consequence of her opposition.* These circumstances show that Voltaire was anxious to prepare everything for his flight, should it become necessary.

The Bishop of Geneva had told Voltaire in 1768, that in order to make his communion conformable to the true principles of Christian morality, it would have been desirable to make a public declaration as to his sentiments. Voltaire followed this advice, and in 1769 we find him sending for the parish priest of Ferney, and asking him to give him communion, the ceremony was accompanied with a notarial declaration of our philosopher's faith. Voltaire wrote to St. Lambert, the author of the "Seasons,"† as follows: "During the past month I have had twelve attacks of fever; I have bravely received the Viaticum—in spite of envy, I have expressly declared that I wished to die in the religion of his most Christian Majesty and of France, my native land—this is proud and honest." To Count d'Argental he penned the following: "I edify all my tenants and all the neighbors by receiving communion, I have Massillon's sermons and the History of the Church publicly read during my meals, and as to the imposter of Annecy [the Bishop of Annecy] I will have him brought before the parliament should he dare to take one step against the laws of the state." We leave the reader to draw his own conclusions as to the perversity of the mind capable of such hypocrisy and impiety. The associates of our philosopher were anything but pleased with Voltaire for receiving holy communion, and the philosopher ascertained this manœuvre would not be of any advantage to him on either side. He wrote to Madame Necker,* "I have not received the sacrament this time, there was too much fun made in Paris of this little piece of facetiousness."

Voltaire devised a new mode of deceiving the world in 1770, and in pursuance of this plan he had himself received among the Capuchins. It is true that this is not related by any of his biographers, yet we must believe himself. He wrote to his friends and to La Harpe,† "Really you are not aware of all my dignities, I am not only *temporal* father of the Capuchins of Gex, but I am myself a Capuchin; I have been received into the order, and I shall soon receive the cord of St. Francis." And during several months he added the title of Capuchin, to his signature, —he had the diploma of admission framed and hung up in the room which was most frequented in his residence. Should the reader think that the preceding is not proof sufficient, he is referred to D'Alembert's answer to Voltaire's letter upon the subject.

Voltaire was in hopes of being appointed agent of the Duke de Choiseul in the founding of a city at Ver-

* Voltaire acknowledged that he had intended to sell this property, in a letter to the Count de Rochefort, April 11, 1768.

† April 4, 1769.

* April 23, 1773.

† On Feb. 19, to Count d'Argental; on Feb. 28, to D'Alembert; on March 2, to La Harpe; on March 3, to Tabarau and to others.

soy near his domain. He embraced the project with zeal, it failed however, but Voltaire undertook it himself. Perhaps it might be for revenge upon Geneva, that he wished to rob it of some of its inhabitants, it might have been a motive of this kind which actuated him when we bear in mind the regret he expressed to the Marquis d'Argens,* "that he was not sufficiently powerful to cause the fire from heaven to rain upon Geneva." Be this as it may, in the space of five years he erected a hundred houses and thus deprived Geneva of nearly twelve hundred inhabitants, mostly watchmakers. His manufactory was becoming important, owing to the efforts to promote its success. He wrote to the Count d'Argental, "If my manufactory does not meet with a hearty support, it is certain that I have not eight days to live." It was patronized by the Duke de Choiseul, during his ministry, and by Monsieur Turgot, the Comptroller-General, and other eminent officials.

The Parisian philosophers erected a statue to Voltaire in the same year. (1770). He wrote to D'Alembert,† "It is a great blow [*soufflet*] you give to fanaticism and to the cowardly minions of this monster, you crush the yet upreared head of superstition under this marble." The Empress of Russia and the King of Prussia contributed to its erection, at the solicitation of D'Alembert. It is remarkable that Jean Jacques Rousseau, who had been so grievously insulted by Voltaire, insisted upon being one of the contributors. Our author wrote to D'Alembert,‡ "It would be well that Frederic should be a contributor, he owes me that reparation—you are the only one at hand to propose that philosophic, good work:" and in another letter,§ he says, "Frederic must give." He renewed his petition a third time, "I always remind you, in relation to Frederic, not because he is king, but because he has injured me." It was at the pressing request of D'Alembert, that Frederic sent two hundred louis towards the statue of Voltaire.

Our philosopher wrote to D'Alembert,* "I persist upon it, [notwithstanding D'Alembert's reasons to the contrary,] I persist in the request I have made, namely, that Rousseau's contribution be returned to him. I cannot endure to see that man on the list next to you and Monsieur de Choiseul." This one act exhibits at once his excessive pride and his persevering hatred.

Voltaire asked for the situation of State Counsellor for one Osterval, who was, he said, persecuted by the priests: this was ever a certain claim upon his protection. Frederic refused, saying, that he had no right to dispose of that situation. "You are then," replied Voltaire,† "similar to the ocean, whose waves are checked in their career by some grains of sand, and the victor of Rosbach, of Lissa, &c., cannot speak as a master to a few Swiss priests?" "You are jesting my good Voltaire," the king answered, "I am neither a hero, nor the ocean, but I am a man who avoids all those quarrels which would have a tendency to disunite society."

The reader is aware that the prophet Daniel foretold that the temple of Jerusalem would never be rebuilt; and that the Emperor Julian, the Apostate, having undertaken to rebuild it, several workmen, as Ammianas Marcellinus‡ relates, were killed by globes or balls of fire, which darted incessantly from the foundations, and that the attempt was thus set at naught. It was

* January 20, 1761. † June 21, 1770.
‡ April 27, 1770. § June 21, 1770.

* Oct. 18, 1771. † Nov. 18, 1771.
‡ A pagan author, whose testimony is thereby rendered less suspicious to the unbeliever.

natural that the modern philosophers should doubt prophecy and miracle, and it was left for them to endeavor to show the falsity of both. Voltaire and D'Alembert were animated by this hope, and asked of those kings who protected them, to solicit the reconstruction of the temple of Jerusalem, from the Mahommedan princes. D'Alembert wrote to Frederic on the subject, without success.* Voltaire applied to the Empress of Russia,† "If your majesty keeps up a regular correspondence with Ali Bey, I implore your protection with him. I have a little favor to beg of him; it would be to have the temple of Jerusalem rebuilt, and to recal all the Jews, who would pay him a large tribute, and would make a great lord of him."

All his efforts to return to Paris had proved unavailing, and in his despair, he wrote to Count d'Argental.‡ "It would really be too ridiculous that Jean Jacques Rousseau, the Genevese, should be allowed to walk in the archbishop's court-yard, and that Fréron should witness the performance of the 'Scotch Girl,' while I can neither go to mass or to the theatre, in my native city." It was only in 1788, that his friends obtained permission for him to return, from Louis XVI. Although the self-styled philosophers pretended that they felt strong in their head, yet he was far from being as firm as they would fain have believed. He felt a secret dread of the future. Whenever he lost a friend or an acquaintance, or if he witnessed the death of a member of his sect, he inquired how his last moments had been spent, and what were his dying sentiments. He considered the end of life as a moment when the most resolute must receive a violent shock. "I would have wished," he said, "to have asked of Lamettrie at the hour of death, some news respecting the '*orange peel*.' That noble soul, at the moment of appearing before God, could not have lied."*

"We are surrounded by the empire of doubt, and to be in doubt is a disagreeable state."†

He was extremely anxious to know if the will of Helvetius contained any interesting particulars. Eleven years previous to his decease, he wrote to Count d'Argental. "Whatever perishes before us, causes us to make unpleasant reflections * * * * I am almost ashamed to live, and I know not why, I yet love life."‡

He was indignant, it is true, at the Count d'Argenson, for spending four hours with a priest; but that is a proof that this indignation was caused by a humiliating comparison with himself; we see that in a similar situation, Voltaire did not hesitate to listen to the Abbé Gaultier, and even to write to him, and he would probably have spent more than four hours with that worthy clergyman, had it not been for that false shame which has been so well described by Boileau, in his third "Epistle to Arnaud."

"Mais un démon l'arrête, et quand ta voix l'attire,
Lui dit: si tu te rends, sais-tu ce qu'on va dire ?"

The demons who surrounded Voltaire, were D'Alembert, Diderot, and Marmontel, and as they feared that he would desert their cause, they did not allow a day to pass, without calling to see, and to urge his continuance with them.

The dismissal of Monsieur Turgot, the comptroller-general, in 1776, was a severe blow to Voltaire's manufactory. He wrote to La Harpe:§

* In 1763. † July 6, 1771.
‡ May 4, 1774.

* Letter to Mad. Denis, December 24, 1754.
† Letter to D'Alembert, Oct. 12, 1770.
‡ Dec. 18, 1773. § June 10, 1776.

"I see naught but death before me, since the removal of Mr. Turgot." Six months had scarcely elapsed, ere one half of the workmen left the place. Voltaire was in great trouble; he had spent immense sums to sustain the watch-manufactory, and he was obliged to ask the Duke de Richelieu for nine thousand francs, on account of the sum due him by the Duke.

Although Voltaire's thoughts were much engrossed by his manufactory, yet he did not diminish his efforts against religion. He had great expectations of the success of his tragedy of the "*Guebers*," which would, he said, "strike a severe blow against fanaticism," but neither that, nor his tragedy of the "Laws of Minos" were allowed to be performed; which was to him a source of deep mortification.

The "Guebers" was published under the title of "Toleration," and Madame du Deffant wrote to him* that the play would probably excite a clamor against him. He replied: "I beg you would not think so * * * * We must say again and again, that there is not one word whereof those gentlemen could complain; and that the play is the eulogy of good priests; cry out loudly, and stir up honest people against rogues."

Voltaire had praised the chancellor for his justice, as he hoped to obtain the acquittal of D'Etalonde, the accomplice of De la Barre, by flattering him. He was unsuccessful, and besides this, as the chancellor had been the cause of the downfall of the Duke de Choiseul, it was very ungrateful of Voltaire to praise the enemy of the Duke, who had been his benefactor. The Duke caused an elegant weathercock to be erected at his castle of Chanteloup, which was surmounted by a bust of Voltaire, to punish him for his ingratitude. One of our author's last works was a "Diatribe against the authors of the Ephemeridæ:" the book was burnt by order of parliament.

He had an attack of apoplexy on the 8th of March, 1777. The year was marked by another painful occurrence: the Emperor Joseph II. was travelling *incognito*, under the assumed name of Count of Falkenstein. He passed through Ferney, and did not see Voltaire. The Empress, his mother, had obtained a promise from him not to visit Voltaire, whose impiety revolted her.

The philosopher at length received the wished-for permission to return to Paris, which Monsieur de Maurepas solicited from Louis XVI. It was only granted on condition that Voltaire should not be seen at Versailles. He left Ferney, never more to return, on the third of February, 1778, and reached Paris the 10th of the same month.

This journey, undertaken in winter, at the age of eighty-four, and by a person in feeble health, was very injurious to him. He became very ill, and much alarm was felt: he rallied, however, and was able to receive the visits of the actors of the *Théâtre Francais*, who were to perform in the tragedy of "Irene."

When the Abbé Gaultier, a priest of the parish of St. Sulpice, was informed of Voltaire's illness, he wrote to him to offer him the consolations of religion. Duvernet is mistaken when he asserts that it was Monsieur de Tersac, the pastor of the parish, who wrote to him. A detailed account of the whole transaction is contained in the "Memoir" presented by the Abbé Gaultier to the Archbishop of Paris; some persons thought the "Memoir" was fictitious; among these were Delalande, the celebrated astronomer. He wrote to the abbé concerning it; he answered that he was the author of the "Memoir," and offered to show

* August 7, 1769.

him the originals of the letters, and the recantation of Voltaire. M. Delalande called upon him, and saw the documents just alluded to.

The Abbé Gaultier's first letter to Voltaire was written the 20th of February, 1778. Voltaire answered it the following day, and accepted the Abbé Gaultier's offer to call on him. The visit took place the same day. Voltaire was seized with bleeding at the lungs; five days after, he wrote to the abbé: "You promised to come to hear me. I beg that you would take the trouble to come as soon as you can." Voltaire's recantation took place the 2d of March, and had just been signed by him, when the abbé met D'Alembert, Diderot, and Marmontel, as he was leaving the house; they did not allow a day to pass without calling to see their chief, and they testified their displeasure at the sight of the abbé, as he passed by them. When he came the next day, the porter told him that his master could not be seen. Two days afterwards, Voltaire wrote to the pastor of St. Sulpice, excusing himself for not having applied to him, saying that he feared to trespass upon his goodness. Monsieur de Tersac answered the same day, and said that all his parishioners had a right to his services, and expressed the desire he felt to converse with him occasionally. Irene was performed seven times, and then was withdrawn by Voltaire; he witnessed the sixth performance, and was greeted with much applause. Our philosopher yielded to the solicitations of his friends, and purchased a residence in Paris; but he soon regretted his compliance with their suggestions, and wished to return to the frontiers of the Genevese territory. He wrote to the Count d'Argental on the 20th of April: "I must leave here in a fortnight, or else all will perish at Ferney." But his projects were not to be realized, and his end was drawing near. Towards the middle of May, Voltaire was much enfeebled by his malady; and on the 29th of May, the Abbé Gaultier wrote to him to renew the offer he had previously made. He was brought to the bedside of the dying man, by his nephew, the Abbé Mignot, who had seen and approved the new recantation which had been drawn up at the desire of the Archbishop of Paris. Voltaire did not recognize the Abbé nor the Pastor of St. Sulpice; they therefore withdrew. He expired three hours afterward.*

Some philosophers have asserted that Voltaire died calmly; others have said that his last moments were frightful, and urge the testimony of the Duke de Richelieu, and of Tronchin, his physician and old friend. We have only to recollect Voltaire's disposition, in order to imagine what must have been his death. The Archbishop of Paris prohibited the remains from being interred in consecrated ground. The poet's friends had the corpse embalmed, and feigned that they were sending it to Ferney; instead of which they sent it to the Abbey of Scellieres; it was placed in a post-chaise, and left Paris at night. When it reached the Abbey, the prior was told that Voltaire had died on the road, in a truly christian manner. The prior thus deceived, proceeded to bury the remains, which was done before the prohibition of the Bishop of Troyes could reach the abbey, this prelate having been informed of the manœuvre resorted to, to accomplish the object in view. Condorcet performed the same part at the death of D'Alembert, as that which D'Alembert, Diderot, Marmontel, and himself, acted at the death of their chief. He prevented the entrance of the Pastor of St. Germain into the sick man's room, "Had I

* May 30, 1778.

not been there," he said, "he would have left us." The following year, Diderot was confined to his house, by a disease in the legs. He received several visits from Monsieur de Tersac, of St. Sulpice. The philosophers became alarmed at these visits, and contrived to prevent their recurrence until his death, which occurred the 2d of July, 1784. Marmontel was more highly favored; he persevered in his conversion to the end of his days; his death took place in 1796. at Abboville, near Gaillon. Condorcet poisoned himself the 28th of March, 1794. We have thought that the companions of Voltaire deserved this passing notice at our hands.

Voltaire was of a middle size, and remarkably thin. His eye was lively and mischievous, and gave evidence of the activity of his disposition; he was very agreeable in society, which he chiefly frequented in the evening. He generally dined alone in his room; even during his sojourn in Prussia, he only made his appearance at the king's supper. When he was pleased with the society he met, his conversation was very lively.

He seldom alluded to his family, and only mentioned his father once; it was in a letter to La Harpe:* "I had once a father who used to scold like Monsieur Grichard, (a personage in Bruey's play of the *Scolding Man*). One day, he had scolded his gardener, most awfully, and quite amiss, and even went so far as almost to beat him; after which he said to him, 'away, wretch, I wish you may find as patient a master as I have been.' "Well, I took my father to see the *Scolding Man.* I had previously requested the actor to add my father's words, which he did, and my goodman of a father was somewhat improved." As an evidence of his overbearing dispositton, we will merely adduce the following extract from his letter to d'Argental, June 21, 1761. "As it is my ruling passion to be master, I have had the whole of the Church of Ferney demolished, to quiet those who had complained that I had taken down one-half of it. I have taken the bells, the altar, the confessionals, the baptismal font. I have sent the parishioners to hear mass at the distance of a league. The district attorney came to investigate what had been done. I sent them all about their business."

The following extracts from Voltaire's correspondence, exhibiting as they do, the unhappy state of his mind, we have thought might not be uninteresting.

"I have spent all my life in follies; when I have been wretched, I only received what I deserved."*

"Fame is but a dream."†

"When I think of all I have undergone, I come to the conclusion, that if I had a son who was to experience the same trials, I would wring his neck, from parental affection."‡

"The misfortunes which are represented upon the stage, are inferior to those I experience."§

"Two persons killed themselves lately, in this vicinity, but they were not so distressed as I am."

"My destiny was to be some sort of a public man, decked with three or four laurel wreaths, and with thirty crowns of thorns."‖

* January 28, 1732.

* Letter to Cicleville, 3 Sept. 1732.
† To the same, 17 Sept. 1733.
‡ Letter to the Count d'Argental, July 2, 1752.
§ To the same, Nov. 24, 1753.
‖ To the same, March 11, 1756.

APPENDIX.

List of Voltaire's principal works, together with a list of those authors by whom they have been reviewed.

The Henriad.—This work appeared in 1725; it was at first entitled *The Poem of the League.*

"Every one says that it is a fine poem. I am willing to believe that it is so; but why is it that no person can read two stanzas successively?" Abbe Trublet, author of "Moral and Literary Essays."

Philosophical Letters.—These "Letters" are also known as the "English Letters," and were first printed at Rouen, by Tore, and were the cause of his ruin. They were sentenced to be burned by the hangman, by act of parliament, on the 10th June 1734, as being contrary to religion and good morals.

History of Charles XII.—This production was much admired for the beauties of its style; the facts it relates have nevertheless been subjected to severe criticism. It was published in 1731.

The History of Charles XII, King of Sweden, was also written by Adlerfeldt, one of the gentlemen of the bed-chamber. Adlerfeldt accompanied the king in his victories, as well as in his defeats, and was shot at the battle of Pultowa, in 1709. The Marquis de Luchet says that "several portions of both works were compared together; the result of the comparison was, that the one was pronounced to be superior in style to the other, while the latter was remarkable for its truth and veracity."

The Century of Louis XIV.—This work was commenced in France, and was concluded in Prussia in 1752, and is perhaps the most durable monument of Voltaire's fame, from the association of his name to that of the celebrated men whom his pen commemorated in the "Century." La Beaumelle has reviewed the errors contained in the first volume, and the Chevalier Mainvilers those of the second and third. It was in the "Century" that Voltaire first made use of the orthography which bears his name, and which many have imitated more for fashion's sake, than from mature reflection. In my critical edition of his dramatic works, I have shown that this orthography is erroneously attributed to him.

Compendium of the "Century of Louis XII.—This abridgment appeared in 1757, and must be read with that caution which should invariably attend the perusal of Voltaire's works.

History of the Empire of Russia, under Peter the Great.—Monsieur Leveque, who wrote a general history of Russia, has detected a great number of errors in this production.

Annals of the Empire.—They were composed at the request of the Dutchess of Saxe-Gotha; and were commenced in the library of the ducal palace—they were finished at Strasbourg, and published at Colmar in 1754. It is more correct than the rest of Voltaire's historical works, having been corrected by Professor Lorentz and others.

Philosophical Dictionary.—The idea which gave rise to this work, originated on the 28th September, 1727, at one of Frederick's suppers. All the literary men admitted to the

king's table, were to furnish some article of their composition for the "Dictionary." Voltaire began to write for it the next day, but it was soon laid aside, and was only finished in 1762. Voltaire published it under the cognomen of *Dubut*, but the real author was soon discovered. The Abbe Nonotte has answered the attacks made upon religion in the "Dictionary" and other works of Voltaire, in a work full of scientific research, published in 1767, under the title of *Anti-Philosophical Dictionary*, in two volumes, and also by the *Philosophical Dictionary of Religion*, in four volumes.

Essay upon the Morals and Spirit of Nations.—This work has been reviewed by the Abbe Nonotte. See the "Errors of Voltaire," in two volumes.

The Philosophy of History.—The learned Professor has published a *Critique* upon this work in one volume, under the title of "Supplement" to 'the Philosophy of History,' in which he exposes the contradictions and falsehoods of Voltaire's book. The Marquis of Luchet, although warmly attached to Voltaire says of Larcher's "Supplement," "this work does honor to Monsieur Larcher's profound erudition; his criticism always unites honesty of purpose with justice." Voltaire himself acknowledged in a letter to D'Alembert, June 17, 1767, "I know that men of the world will not read the Supplement to the "Philosophy of History," yet there is much erudition in that little book. It will be perused by the *savans*.

The Maid of Orleans.—This poem was to Voltaire a source of pleasure and of dread. It was much loaded at first by La Harpe, whose opinion afterwards underwent so material a change, as to lead him to admit, that the Maid of Orleans was only fitted for minds of the lowest order.

The Treatise upon Toleration.—This was composed at the time of the death of Calas, and appeared in 1763. It has been refuted by several authors, one of whom was the celebrated Abbé Guénée, author of the "Letters of certain Jews to Monsieur de Voltaire.

Private Life of Frederic of Prussia.—This work was written at the time of Voltaire's departure from Brandenbury, and shows how differently Voltaire could write of the same person.

FOR THE CATHOLIC EXPOSITOR.

THE COTTAGER.

BY N. J. KEEFE.

He sighs not for the rich man's halls,
Nor envies him his wealth;
Within his humble cottage walls,
He finds content and health.

Within his cot is found no care;
Bright, happy faces meet him—
The partner of his choice is there,
And smiling children greet him.

Beneath that lowly roof you 'll find,
A gem of price untold—
That treasure is, secret peace of mind,
Which is not bought with gold.

This heav'nly guest within a cot,
Makes all things bright and clear;
And e'en a throne, where it is not,
Seems darkly, cold, and drear.

FOR THE CATHOLIC EXPOSITOR.

SOCIETY WITHOUT CHRISTIANITY.*

'Never will I bow down before this golden calf,' exclaims the human soul in the midst of the society which worships and adores this cherished idol. Never will I aid in ennobling matter, or render homage to those, who exist but to magnify and entitle it. In other days I was possessed of riches which were not entirely material. For my fortune I had esteem and respect, and with such I rewarded my friends for their kindness, and my servants for their labors. To every individual who benefitted me, by serving the society, of which I was a member, I yielded this esteem and this respect. I profferred him the tribute of my admiration—I gave him of my love, and by a similar return I lived. In loving and being beloved life truly consists, and that alone is life. Return me then my riches of the other time. Ye are the blind, to whom Christ said; 'You have eyes and see not.' Is it urged as an objection, that property is not a thing of to-day, but that it existed during all the middle age, which I have been comparing with our present state? Unquestionably—but not alone. With it co-existed a society and a religion, now you have neither of these;—you have nothing but this property, or in other words, but regard for matter. Blind and sophistical are you. See you not, that what was formerly merely permitted, has now dethroned and usurped the place formerly occupied by religion and society: that it has destroyed every virtue, like as the evil weed, which spreads and multiplies, where the good grain should grow and increase! In those days the existence of property was sanctioned and approved by religion and society, and thus, in its proper rank and within their control, was perfectly legitimate. Without this sanction, which in fact no longer exists, it is without right and unlawful: and at the day, wherein perfect equality is preached and proclaimed to the world becomes but a robbery of the weak and a spoliation of the poor, by the exalted and the rich. When there was another and a mightier power, the limited influence and partial rule of property may have been just and proper; but now, when its tendency is towards absolute sovereignty, it departs from its natural and given sphere, and has no longer any rightful authority. Any power, which may exist, if not superior to this, is unrighteous and unlawful.

Since then upon this earth, there are but material things, but gold and the dunghill, every man that breathes has a perfect right to say, 'give me my part of this or of that mass.' Your portion is already set aside for you, replies the spectre, which is all that is left to us of society. 'I am not satisfied with the selection,' in his turn, responds the man. But heretofore you were contented with it. 'True; but then there was a God in heaven—a paradise to gain, and a hell to dread. There was too a society upon this earth. I held a station in that society; for although

* Continued from the August No.

I was a subject, I possessed at least the rights of a subject, that of obeying without debasement. My master dared not command me in the name of his egotism nor unjustly,—his power received its authority and its sanction from God. By Him inequality on this earth was permitted. We had the same moral law—the same religion. This law and this religion permitted him to command and instructed me to obey. But this obedience was but devotion to my Creator, my protector on earth, to my God. Then too, even though I were an inferior in lay society, in the spiritual, the king was not my superior. There inequality was unknown: all men were brothers. I had my part in this church. As a child of God, and co-heir of Christ, mine was an equal portion. Yet this church was but the vestibule and the image of the real and heavenly one, towards which my hopes were turned, and my aspirations directed. My heritage was set aside for me in heaven, and in sight of that paradise the earth and all its vanities and disappointments disappeared from before my eyes. The contemplation of this promised happiness raised my sinking spirits, and revived my drooping courage. I bore up against misfortunes in order to merit it: I suffered that I might enjoy eternal rest. Poor then I was not, for paradise was mine in hope. On the contrary I was richer in proportion to the things I had not; for the Son of God had said, 'Blessed are the poor.' Around me I beheld a social system, prostrate in adoration before this Son of God, and bearing witness to the truth of His declarations. In all my grief, in all my anguish, in all my weakness, in all my passions, aye and even in all my crimes Society had her observant eye upon me. I was surrounded by men, my equals or my superiors, who, like me believed in Christ, in a heaven, in a hell. The police of the terrestrial was of assistance in directing and conducting me towards the celestial, church. There was prayer—there were the sacraments—there was the holy sacrifice—there was my repentance and God's pardon: all that is gone, lost. I no longer hope for heaven: there is now no church. You have taught me if not in words, at least by your acts, that Christ was an impostor. I know not if a God exist; but I do know, that legislators have but little faith in His existence, and make the laws as though they had none. Therefore do I require my portion of the earth. Every thing is reduced to gold and the dunghill: give me my just and rightful share of each.

'Labour' exclaims the spectre, 'labour and you shall have your reward.'

'Labour! Yes! I understand you: you desire me still to toil for those who pretend to be my masters. I am no longer a subject. We are all free—all equal. Did not you—you my former masters—teach me this? In other days there was a reason why there should be inferiors in society: there is none any longer. And you direct me still to obey! I will, but on condition, that you show me those whom I can lawfully and rightfully obey—obey without degradation—without lying to my conscience—without shame in fine, and without infamy.

'Of old I yielded obedience to the king, but then the king was called the eldest son of the church; his power was transmitted from his ancestors, and he acknowledged that it was held originally from God. I obeyed the nobles, who themselves were obedient to the king, and like the king, in religion and morality, submitted to the directions and decisions of the church. I obeyed the priests, for they were the ministers of this church, and the teachers of

the community. To the king I owed fealty and service, to increase the safety of the realm, or to advance the interests of all Christianity;—to the nobles homage; to the church faith; and to her dignitaries respect and veneration. But never was I obliged to obey men of wealth and egotism, nor to do service to men who were solely occupied with their own private aggrandizement, nor to bend the knee before the victims of the most debased of all the passions, avarice. A man became grasping and avaricious—he was not therefore, and for no other reason, a lawful prince in the land. Far from it: he was forced to make confession of his avarice, and the poorest servant of Christ possessed the knowledge to instruct and the right to rebuke him. First, then, present to me superiors whom I can respect, or interfere not, if I hate those wretches whom you have set over me. * * * But why speak of obedience—why of masters—why of superiors? These terms are without meaning. To the world you have shown the perfect equality of all men. Away then, with masters and superiors.—This boasted equality has never been realized. Away then too, with that abstract sovereign, whom you now by falsehood call the nation or the people, and anon by another fiction, the law. Since therefore, there are neither kings nor nobles nor priests, and yet equality does not exist, I am my own king and my own priest. I am free and independent of all my fellows, equal to any man, equal to society itself. Society! It is not society: but like myself, a mass of egotisms. I am an egotist, therefore am I free. And, although under the appellations of kings, nobles and priests, or under any other denominations, my former masters might be replaced, still I would not owe them obedience: for between them and me there was a contract, which has since been annihilated. They and I acknowledged the same religion and bowed down before the same God. Above us all was a common and impartial judge, and all, even on this earth, were fellow-citizens—our city was the church. You have destroyed my paradise in heaven; I will have it therefore upon the earth. Vainly have hired sophists and ingenious apologists of property replied to this exacting complainer, that if his request were granted, at first he would not be very rich, and soon would become excessively poor—that his part of the great social fund would amount, as appears from a calculation of Voltaire, to some few hundred crowns; and that all in all, it is better and more profitable to live in society, such as it is, than to pass an agrarian law.

Ah! thanks to you, sophists! kind souls! unawares you pour a flood of light over this dark question of property and the right to property, which pursues you so closely. Right, very right! It is society, it is the union of individuals; it is, in fine, an organization which produces wealth. Without society the earth would soon be covered with weeds and briars;—without society, man would in a little time become stupid, savage, and ferocious. He then, who thus complains, and reclaims his portion of the common inheritance, has as much need of the existence of society, as have you, who are contented and rich. How then stands the issue between you and him? It resolves itself into a question of government, of *policy*, and of political economy. He says to you, I am poor; but, since there are rich around me, I also *will* be rich. I am a slave, but, as there are freemen about me, I too must be free. Your reply is, 'poorer and a greater slave would you be, were there no society. Then succeeds the inquiry, where and whence is this society,

or in other words, the right and sanction of your wealth and his poverty, —of your abundance and his want, —of your freedom and his bondage? You cannot answer. Behold then the consequence; why should not the poor and necessitous supplant and destroy the rich and abundant? To that you can only reply by presenting the fact, that such has not been the case. But how long? This fact is precisely the point in dispute. Vitious logicians are you!

The moment religion is destroyed with the people, they are absolved from all obedience. This is the hypocritical axiom of a baneful policy, and from it men have drawn these conclusions. The people must have a religion. True! man, the human soul must possess equality by order, or equality by disorder. Equality by mutual consent and harmony, or equality by discord and anarchy. In fine, equality with society, or, if needs be, equality without society. Aided by religion, you must explain and establish the differences in the conditions of men. Otherwise you are compelled to grant to the people the fullest, the most material, and consequently the falsest and most deceitful equality.

How then will there be any consistency, or how will the rights of one accord with the rights of the others? For a reply you appeal to heaven, to earth, to all the political echoes of our times. But heaven, earth, and all political experiences are mute and voiceless. Liberty! Equality! This is the terrible problem, which consigns your pretended society to chaos and anarchy. There is another and a third term, Brotherhood. This might be a connecting link between the other two. But then all three must meet and be united in that one thought, which has religion for its name. Unfortunately with religion, Brotherhood took its flight towards heaven, and has left on the earth the liberty of one to conflict and clash with the liberty of others.

Listen to the horrid uproar of those who, with groans and shrieks and angry imprecations, combat and struggle, ready and eager to tear each other in pieces. A pale and trembling spectre presents itself, and in a weak, uncertain voice exclaims, 'return to order; I am society. Simultaneously, like the roaring of many waters, rush up the voices of countless multitudes; 'if you be society, do us justice: we suffer and sorrow, while others rejoice and are happy: make us the same, or tell us why we suffer!' Silent and motionless and dejected stands the spectre. Then perceiving that it is but a vain and powerless phantom, these unnumbered millions, with their arms again within their grasp, cry out in a tone of thunder; 'down with our oppressors.'

And why should not the low and the humble, and the poor, and the suffering, turn upon the high, the haughty, the rich, and the happy? Why should not the inferior strike down the superior? Why should not the poor forcibly possess the station of the rich? Why should there be inferiors; why poor? Produce a reason. Yes! ye wealthy and powerful—ye leeches of the laboring and the weak—ye who dwell in the high places, produce a reason.

J. E. D.

HISTORY OF THE

LIFE OF OUR LORD JESUS CHRIST,

FROM HIS INCARNATION TO HIS ASCENSION ;

FROM THE FRENCH OF FATHER DE LIGNY,

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

FIRST PART.—From the generation of the word, to the multiplication of the loaves and fishes, inclusively.

CHAPTER I.

Preface of St. Luke.—Eternal Generation of the Word, and His Incarnation.—Testimony given by St. John the Baptist.—The Holy Precursor announced and promised.

"The beginning of the gospel of Jesus Christ, the Son of God. For as much as many have taken in hand to set forth in order a narration of the things that have been accomplished among us, according as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed."

Thus speaks St. Luke; and St. Mark, another disciple, might have held the same language. But the two apostles and evangelists could say, and St. John has said in fact: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life.... we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father and with his Son Jesus Christ." That is to say, some relate what they saw, others what they learned from those who saw. If the first were enlightened witnesses, the others were attentive hearers—all faithful historians. They agree too well with one another, to be charged with contradiction; and they differ enough to exculpate them from a concert of action: and yet their difference does not prevent them from being recognised as the organs of the same spirit, in the same manner, nearly, as, under different traits, the children of the same father may be known. We will enter into their narrative, by declaring that the Eternal Word, whose temporal life forms the subject of this history, was from all eternity.

"In the beginning was the Word,*

* The word of the Father, the interior expression of his intelligence, the eternal and infinite production of his infinite knowledge. The *term* of this knowledge is a divine person, distinguished from the divine Person that produces him. If it be true

and the Word was with God, and the Word was God.* The same was in the beginning with God.† All things were made by him, and without him was made nothing that was made."‡

"In him was life:§ and the life was the light of men,† and the light shineth in darkness, and the darkness did not comprehend it.‡ There was a man sent from God whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. But as many as received him, he gave to them the power to be made the sons of God, to them that believe in his name. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.§ AND THE WORD WAS MADE FLESH, and dwelt among us, (and we saw his glory, the glory of the Father,) full of grace and truth.‖ John

that this is a great mystery, may we not add that it is the only mystery that there is here? For, that this Person should be consubstantial and co-existent with its principle, appears as evident as it is evident that the knowledge, reason, and wisdom of God can be of no other substance, nor of less duration, than God himself. The same thing must be said of the Holy Ghost, who is the substantial love of the Father and the Son.

(1) When all that had a beginning began, he was: he is, therefore, without beginning, and consequently eternal.

‡ Contentious spirits might, perhaps, harp upon the expressions of this verse, which announce the divinity of the Word: but this dread declaration brings them back to the sense of the divinity properly styled. For, is it possible to speak in a more precise manner, that the Word was God, than by saying *the Word is God?*

‡ This represents, if we may dare speak thus, the situation of the Word during the eternity that preceded the creation. He remained in the bosom of his Father. He had not yet been produced, or we may say brought out, until the Creation and Incarnation. This may be regarded as the epitome of what the Evangelist says of him, and of what he will afterwards say.

§ God made all things by his WORD, because he made them by his intelligence. On this account, it is said of the WORD, as properly as of the Father, that all things were made by him. The Arians have concluded that the Son is inferior to the Father; to whom, they pretend, he served as a mere instrument in the work of creation. Intelligence, by which one acts, is never called an instrument: and supposing it might be so called, it must be said that it is an instrument equal to him who employs it. For, who has ever said or thought that an intelligent being, whatever it may be, is greater than his intelligence, or that his intelligence is something less than himself?

‖ He was the author and meritorious cause of the life of grace, which is to be followed by the eternal life of glory. To understand it thus, is to explain St John by St. John himself, who says, epist. i. ch. 5: God hath given unto us life eternal, *and this life is in his Son.* Here speaking of the Son, he says: *life is in him.* Which is the same thing.

* It is in enlightening men that the Word gives them life. And the light of which there is question here, is not, as some have affirmed, the natural light of reason. Many proofs confirm this. One may suffice. The light of which the Evangelist speaks, is that concerning which he declares St. John the Baptist rendered testimony. Now, the direct object of his testimony was not Jesus Christ as the author of natural reason, but Jesus Christ as the author of the Christian faith and the Evangelical law.

† Men plunged in the darkness of ignorance and error. They did not perceive the light, because they would not perceive it. They who place a bandage on their eyes do not see the light of day. Is it the sun that is to blame?

‡ The Evangelist speaks at the same time, of the incarnation of the Word, and the spiritual faith; because the first, which is the meritorious cause of the second, serves to prove it. It is an argument *a majore ad minus.* It would appear more difficult that the word of God should be made flesh and blood, than that which is flesh and blood should be made the adopted child of God.

§ That is to say, he was made man. The Evangelist names a part for the whole, and the more contemptible part, in order to make us feel more deeply the prodigious abasement of the Son of God. There is great energy in the union of the two terms,

beareth witness of him, and crieth out, saying: this was he of whom I spoke. He that shall come after me, is preferred before, because he was before me. And of his fullness we have all received;* and grace for grace.† For the law was given by Moses, grace and truth came by Jesus Christ."‡

Be not surprised that we should speak of things so far above the human comprehension, as are those which we have just heard, our testimony is not the less to be received. "No one, *it is true*, hath seen God, but the only begotten Son who is in the bosom of the Father, he hath told us."

He who was first to shew to the world the incarnate Word, should himself be designated by characters so striking, that his testimony could not be questioned. God foresaw this. And, as we shall see, he drew upon himself the attention of all Judea, by the prodigies which preceded and accompanied his miraculous birth.

"Under the reign of Herod, King of Judea,* there was a Priest whose name was Zachary, who served in the place of Abill,† and whose wife, Elizabeth, was of the race of Aaron, They were both just before God, who walked in the way of all the commandments, and of all the laws of the Lord, without reproach. They had no children, because Elizabeth was barren, and both were advanced in age. But Zachary exercising before God the function of the priesthood in his turn, according to the custom established among the priests, the lot fell upon him to enter

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the *Word* was made *flesh*. Ancient heretics have taken occasion to affirm that the Word took flesh and acted on it as if he were the soul. But Jesus Christ has refuted them in advance, by saying: "*My soul* is troubled; *my soul* is sorrowful even unto death. Into thy hands I commend *my spirit*. Had he not used such language, it was sufficient for him to be styled man, as he often is, in the scriptures, in order to do away with all doubt that he had taken a reasonable soul. A body without soul would no more be a man, than a tree; and if the soul is not reasonable, he would have differed from a brute only in figure. This is said against the heretic Apollinaris, who attributed to Jesus Christ a sensible or sensitive soul, and not a rational soul. It would be an endless task to mention all the impieties and absurdities which heresy has imagined, touching the mystery of the incarnation. Faith and good sense consist in a perfect acquiescence in all that God has revealed.

* We have seen his glory manifested by his miracles. St. John was one of the three who had been present at his transfiguration.

† All graces come from the plenitude of Jesus Christ, as all the waters that flow through the earth come from the plenitude of the sea. The rivers which take them back, only restore what they had received from it.

‡ The law of grace instead of the grace of the law. For this was truly a grace; but the second is so much superior that in comparing one with the other, the first could be called simply *the law*, and the second *Grace*. The more so, as all the grace of the old law had its source in the grace of the new, of which it was but an anticipated resiliency.

* There are three Herods named in the New Testament. The present, an Idumean by birth, was surnamed the Great, the first of his house that reigned in Judea, and the only one who had possession of the entire country. It was he who ordered the murder of the Innocents. The second, the son of the former, was Herod Antipas, tetrarch of Galilee, the husband of the incestuous Herodias, and the murderer of John the Baptist, the same to whom Pilate sent Jesus, and who clothed him in a purple robe through derision. Of the third, mention is made only in the Acts of the Apostles; his name was Herod Agrippa, the son of Aristobulas, whom Herod the Great put to death with his brother Alexander, his two sons by Marianna. He decollated John the Baptist, imprisoned St. Peter, and was finally struck by the hand of an angel, and died, consumed by vermin. When he harangued the people, in the height of their adulation, they exclaimed: "'t is the voice of a God, and not of a man!" He was the Father of the Agrippa before whom St. Paul pleaded his cause.

† David had divided all the sacerdotal orders into families, or companies distinguished by the names of those who were the chiefs of them. They served by turns, and drew lots for the different functions to which the Priests were devoted.

the temple of the Lord,* and to offer incense, and at the hour when he burned the perfumes, the people prayed without.† But the angel of the Lord appeared to Zachary on the right-hand side of the altar of perfumes. And Zachary seeing, was troubled and seized with fear. But the angel said: Fear not Zachary, for thy prayer is heard, and Elizabeth thy wife will bear thee a son, whom thou shalt call John.‡ Thou shalt be filled with joy, and many shall rejoice at his birth; for he will be great before the Lord. He will not drink wine or cider, and from the womb of his mother he shall be filled with the Holy Ghost.§ He will convert many of the Children of Israel to the Lord, their God.* and he will go before him in the power of Elias, to turn the hearts of fathers towards their children,† and the indocile minds to the wisdom of the just, in order to prepare for the Lord a perfect people.

Zachary answered the angel: how shall I know this? For I am old, and my wife is advanced in years? The angel replied: I am Gabriel who stand always before God. I am sent to speak with thee, and to announce to thee these good tidings; and that thou mayest have a sign, which will at once be the punishment of thy incredulity and its remedy, thou shalt be mute and unable to speak, until the days when these things shall come to pass, because thou hast not believed‡ what I have said, and what will come to pass in due time.

* In the part of the temple where stood the altar of perfumes. It was separated by a veil from the most inward part called the Holy of Holies, into which the High Priest alone had a right to enter.

† At the vestibule, where people remained in prayer, because only the Priests had the right to enter into that part of the temple in which was the altar of perfumes.

‡ This expression, *thy prayer is heard*, followed immediately by this, *Elizabeth thy wife will bear thee a son*, implies the belief that this child was the object of the prayer of Zachary. Nevertheless, if he had asked it, he could not have doubted the word of the angel who promised it. At least, let it not be said that he asked for what he did not believe he could obtain—for this would have been unreasonable. It is very probable that he prayed for the coming of the redeemer of Israel, the object of the vows and prayers of all the just of the ancient law. The birth of his son is given as a proof that his prayer is heard. The discourse of the angel, therefore, is explained thus: The prayer thou hast offered to hasten the advent of the Messiah is heard, and the proof I give is, that to to thee a child shall be miraculously born, and that this child shall be his Precursor.

§ St. Augustine has affirmed that John was not sanctified, that is to say purified from original sin, in the womb of his mother; but only that he had been destined from the moment of his conception, to the office of Precursor, nearly in the manner in which St. Paul said of himself, that God had *separated*, that is to say, chosen him to the apostleship from his mother's womb. But this sentiment is refuted by these words: *from the womb of his mother he shall be filled with the Holy Ghost*. The plenitude of the Holy Ghost is incompatible with the state of sin.

* The Jews were never, perhaps, more scrupulous adorers of the true God than at the time of the coming of Jesus Christ. The Lord God, to whom John converted many of the Children of Israel, was Christ: the more so, as it is added John shall go before him (the Lord God), that is to say, will be his precursor. Now, of whom has John been the precursor, if not of Jesus Christ! Jesus Christ, is therefore, not different from the Lord God; and this proof of His divinity is unanswerable.

† The patriarchs who will rejoice to see their posterity imitating their faith and piety. Other interpreters translate: *to give to their children the hearts of their fathers*: that is to say, virtuous and upright hearts, like those of their fathers. Both versions are good,—the first is followed.

‡ It appears that Zachary had only doubted: but to doubt is not to believe, and the expression of the angel is exact. However it may be, his doubt or incredulity was reprehensible, and was punished justly. Some affirm that he sinned mortally: but this is not the common opinion. Surprise and want of reflection or incredulity that lasted but an instant, may be regarded a fault like that of Moses, which did not deprive him of grace, though it brought upon him the misfortune of being excluded from the promised land.

The people, meanwhile, were waiting for Zachary, and marvelling what it was that detained him so long in the temple. But, coming out, he could not speak; and they knew that he had a vision, for he made signs to them, because he continued dumb. When the time of his ministration had past, he returned to his house. Some days after, Elizabeth, his wife, became with child, and had been in that state during five months, without shewing it.* "For," she said, "the Lord hath shewn me favour when he effaced the opprobrium I suffered before men."

CHAPTER II.

The Annunciation.—Visitation.—Birth of John the Baptist.—Canticle of Zachary.

THE time had arrived, and every thing was disposed, for the incarnation of the WORD, when, in the sixth month after the conception of the holy precussor, God sent the angel Gabriel to a city of Galilee, named Nazareth, to a virgin expoused to a man of the house of David, called Joseph‡ and the name of this virgin was MARY. The angel entering, said to her: "hail full of grace, the Lord is with thee, blessed art thou amongst women. "At these words of the angel, she was troubled and wondered what manner of salutation this might be. "Fear not, Mary," continued the angel; thou hast found favor with the Lord. For behold, thou shalt conceive, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the son of the Most High. The Lord will place him on the throne of David his Father*, he will reign for ever in the person of Jacob, and of his kingdom there shall be no end†. Then

* Elizabeth did not wish to expose to public derision her condition, which, in consequence of her age, appeared more than equivocal. She no longer hesitated when it became incontestable and could only excite surprise and admiration. This is the most satisfactory reason that can be given for her conduct in this circumstance.

† Many reasons are assigned, why God wished that the virgin who was to be the mother of His Son, should have a spouse. The principal one is this: the virginity of Mary could not be recognized, until Jesus Christ himself should be recognized as the Messiah.

The Latin word, *desponsata*, which I have translated *espoused*, may signify *affianced* also. Hence several holy doctors have been of opinion that Mary was only betrothed to Joseph. But the greater number affirm that she was really married to him. And with reason. For, that the veil of marriage might escape every suspicion injurious alike to the mother and son, it was necessary that Joseph and Mary should be publicly recognized as truly *espoused* at least nine months before the birth of Jesus Christ.

* The throne of which that of David was but a figure. Still it may be styled the throne of David, and it may be added that Jesus Christ will reign in the house of Jacob, because his kingdom which is the Church, has been formed, at first, of those children of Jacob who acknowledged Him, and ranged themselves under His law Those who rejected Him were no longer the true Israel; that is to say, constituted no longer any part of the people of God, from whom they themselves fell off, and whose place was taken by the Gentiles,—and thus have formed with the posterity of Jacob, but one people, of whom Jacob is the common root; because of all the branches that adhere to him, some have gone forth and others have remained. This is the comparison of St. Paul, which represents the people of God as a great tree, the trunk of which has always subsisted, and which in the course of successive generations, merely loses some branches and gains others.

† The kingdom of Jesus Christ on earth, which is the visible Church, will not end like all the monarchies that have passed away in succession; but it will endure as long as the world. The universal empire, which Jesus Christ exerts over nature;

Mary said to the angel, how can this be done?* For I know not man.† The angel replied: "The Holy Ghost shall come upon thee, and the favour of the Most High shall encompass thee, and, therefore the holy one who shall be born of thee shall be the son of God.‡ And behold thy cousin Elizabeth has conceived in her old age, and she who was called sterile is now in her sixth month, for nothing is impossible to God."—Mary answered: "behold the handmaid of the Lord, be it done unto me, according to thy word," and the angel left her. And Mary found herself with child of the man-god formed in her chaste womb the instant she consented to the great mystery.

Instructed by the ravelation of the angel concerning what had happened to Elizabeth, and docile to the inspiration which taught her what to do, she understook a journey through a mountainous country, to the city of Juda. On entering the house of Zachary, she saluted Elizabeth: and the moment Elizabeth heard the salutation, the infant exulted within her, and she was filled with the holy ghost, and exclaimed: "blessed art thou amongst women and blessed is the fruit of thy womb: and whence comes this honour that the mother of my Lord should visit me?* For no sooner did I hear the word, with which thou did'st salute me, than

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Christ of whom it is said, every knee shall bend in heaven, on earth and in hell, must last as long as God himself. It is in this two-fold sense that the angel declared: that *of his kingdom there shall be no end.*

*Mary did not doubt, but she desired to be enlightened as to the manner in which the word of the angel was to be accomplished. What follows, explains the reason.

† This expression would not have been *apropos*, if Mary had not made the vow, at least the firm resolution always to continue a virgin. She was too judicious not too see how she might be answered. What has not been shall be: and thou shalt bear a son. When, therefore, she says, *I have known no man*, we must understand, I have never known, and shall never know a man. No other signification can be reasonably given, and, on this account, the Fathers have used it as an argument against certain heretics, who asserted that after the birth of Jesus Christ Mary knew her spouse Joseph, and had other children. What motive or what interest could there be powerful enough to make her change a resolution that she alleged as an impediment to the choice which God was about to make of her as mother of the Messiah?

‡ The moment a virgin can conceive by the power of the Holy Ghost, it *necessarily* follows that the son born of her must be the son of God, although he was immediate production of the divine omnipotence. Hence, to understand the conjunction *therefore*, that is to say, to perceive the union between this proposition: *the Holy Ghost shall come upon thee*, and the other: *the holy one who shall be born of thee, shall be called the son of God*, we must observe that two things had been predicted: one that a virgin should conceive without losing her virginity, and the other, that the son whom she should bear, would be truly God. We must presume that Mary, enlightened as she was, could not be ignorant of these prophecies. But even suppose her ignorant of them, the *therefore* is nevertheless, explained. The discourse of the angel is this: "you are the virgin, of whom it is foretold, that she shall conceive without *knowing man*, and by the sole operation of the Holy Ghost. This is the reason why, *therefore*, the child that is to be born of you, is he of whom it is foretold, that he shall be truly God." The divinity of Christ is not only the *necessary* consequence of his having been born of a virgin, but the *infallible* consequence: because, whatever God has foretold, cannot fail to be accomplished.

* Had Joseph made this journey with her and been at this interview, he could have heen instructed in the mystery, the ignorance of which cast him into such perplexity. This note regards painters

the infant exulted in my womb.*—Happy art thou because thou did'st believe that the things that were told thee by the Lord will come to pass." Then Mary said: my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed, because he that is mighty hast done great things to me,* and holy is his name. And his mercy is from generation unto generation, to them that fear him."

Cease to be surprised at the sight of so great a prodigy. "He hath shewed might in his arm" and in raising up so wonderfully my lowliness, he hath done what he is accustomed to perform, His ordinary rule is to elevate the humble and "scatter the proud in the conceit of their hearts." We know that, at all times "he hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich he hath sent empty away."

His fidelity and goodness do not appear less conspicuously than his power. In performing that which so much excites our admiration, "he hath received Israel his servant, being mindful of his mercy, as he spoke to our father, to Abraham and to his seed for ever."

Mary remained about three months with Elizabeth, and then returned to her house.* Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kins folks heard that the Lord had shewed his great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary.† And his mother answering said: not so, but he shall be called John, and they said to her: there is none of thy kindred that is called by that name, and they made signs to his father how he would have him called.‡ And demanding a writing table, he wrote saying: John is his name, and they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke blessing God, and fear came upon all their neighbours, and all these things were noised abroad over all the hill-country of Judea: and all they that had heard them laid them up in their hearts saying: What a one, think ye, shall this child be? For the

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who always represent Joseph in the pictures of the visitation.

* Joy seems to suppose knowelge.—Hence it is believed that knowledge was given to John with the illumining presence of the incarnate word, and the miraculous sanctification operated on him by the Holy Ghost whose plenitude he received.

† We see by this article that Mary considered only the power and goodness of God, acknowledging her own lowliness and the power conferred. This is what St. Ambrose styles the extacy of humility.

* Without waiting for the birth of John; whatever reasons of some writers may have been alleged to believe her to have been present at that event. But besides the narrative of the Evangalist which leads to the belief that her departure preceded it, we shall naturally be inclined to think, that other and more convincing reasons would have caused the purest of virgins to absent herself at such a time.

† The Jews gave the name of the eighth day, and after the circumcision; because it was only by circumcision that the child was incorporated into the society of the people of God. It is apparently for the same reason, that, in the Christian Church, the child is named at baptism.

‡ This expression implies that Zachary had been made both deaf and dumb, for had he only been dumb, it would not have been necessary to speak to him by signs.

hand of the Lord was with him!

This was the moment chosen by God to cover that happy family with His precious benedictions. To the use of the tongue so miraculously recovered, Zachary added the gift of prophecy. The venerable old man was filled with the Holy Ghost, and being inspired, he broke forth into this divine canticle which comprises the entire plan of the gospel, and the picture of the Church in her palmiest days: "Blessed be the Lord God of Israel, because He has visited and wrought the redemption of His people. And he hath raised up a horn of salvation to us in the house of David His servant, as He spoke by the mouth of His holy Prophets who are from the beginning: Salvation from our enemies and from the hand of all that hate us: To perform mercy to our Father, and to remember His holy Testament. The oath which we swore to Abraham our father, that he would grant to us, that being delivered from the hand of our enemies, we may serve Him without fear, in holiness and justice before Him, all our days. And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways. To give knowledge of salvation to His people, unto the remission of their sins. Through the bowels of the mercy of our Lord, in which the Orient from on high hath visited us, to enlighten them that sit in darkness and in the shadow of death, to direct our feet into the way of peace.

The Messiah who is here represented, is not as the Jews imagined he was to be, a warrior-king and mighty conqueror; but a Saviour, who, without any other motive than mercy, and any other interest than salvation, brings us the remission of our sins. Another order now succeeds to the ancient economy. Love takes the place of fear, and the just man spends his days in innocence and holiness, enjoying peace, the offspring of a tranquil conscience—peace superior to all sentiment; which conducts it to the only true happiness that can be enjoyed; to the eternal happiness which the Messiah has merited for us, and which is properly his conquest. Such is the picture which Zachary draws of the reign of the Messiah. The idea which the apostles had of Him after the descent of the Holy Ghost, could not be more just or more free from thevulgar prejudices.

Meanwhile, the child grew and was strengthened in spirit, and was in the desert until the day of His manifestation to Israel,* which happened only when the Messiah came forth Himself among the people. For the preaching of the precursor was to have been followed by that of the Saviour, as his birth had preceded a short time, the birth of Christ, which occurred in the manner we are about to relate.

* We do not know at what age precisely he retired to the desert. It was *from his tender years*, according to the common opinion adopted by the Church. It must not be asked whether he had reason enough to guide him: reason was given him, from his mother's womb.—The Holy Ghost who conducted him into solitude, was his director and instructor. He there led an angelic life: and with reason did the ancient solitaries look upon him as their chief head, and in some respects, the founder of the anchoretic life. It is thus that he disposed himself for the sublime mission to which he was destined; and he taught others who were to follow him, that it is in the exercises of a solitary life, that apostolic men are formed.

STATE OF DEPARTED SOULS.

BY PETER AUGUSTUS BANES, LATE BISHOP OF SIGA, ETC.

"We will not have you ignorant, Brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope."—*Thessal.* iv. 10.

My Christian Brethren,—It was not the original intention of God that man should be subject to death. This violent destruction of his earthly frame was inflicted as a punishment of sin. "By one man," says the apostle, "sin entered into the world, and by sin death." (Rom. v. 12.) It was, indeed, a punishment of man's own infliction; for God had expressly declared to him, "In whatsoever day thou shalt eat of the tree of knowledge, thou shalt die the death." (Gen. ii. 17.) In itself death is sufficiently terrible; in its consequences and accompaniments, as detailed by God when he passed sentence on our guilty forefather, it is infinitely more so. "Cursed is the earth in thy work: with labor shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee: and thou shalt eat of the herbs of the earth. In the sweat of thy face shalt thou eat thy bread, till thou return to the earth out of which thou wast taken; for dust thou art and into dust thou shalt return." (Gen. iii. 17, *et seq.*) Thus was paradise changed into a desart, and a house of rejoicing into a house of mourning. Yet even so, had man in all cases been allowed to run his usual course, and death forbidden to molest him till his years were full and his strength exhausted, the punishment of extinction would not have been so severe. But as no period of life was exempted from the assaults of death; as he was permitted to lie in wait for his victims and smite them at every age, in every manner and in every place, the condition of fallen man became one of continual alarm or continual mourning. No moment of his existence could be free from the apprehension of losing either his own life, or the life of some other being, perhaps dearer to him than his own.

The evil was greatly aggravated by the inward conviction of man that his soul was immortal, and by his imperfect information respecting the lot which awaited him beyond the grave. Would this life terminate his sorrows? or would its termination increase them? Would he in another world bear the burden of his own iniquities, in addition to those of his guilty parents? Would he ever again be united to those whom he loved, and of whom death had deprived him? Do they concern themselves about him, as he does about them? Can he be of any service to them or they to him?

From this state of misery the divine Redeemer alone could deliver man. He did so. He disarmed death of his principal terrors, by purchasing a resurrection for his victims, and offering them an asylum beyond the grave, of far greater happiness than that of the present life. He, moreover, lifted up a portion of

the veil that hangs before futurity, and informed us both of the condition of departed spirits, and of the communion we may hold with them. It is on this account that St. Paul said to the Thessalonians—"I will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope."

What, then, does the revelation of Jesus Christ tell us respecting the condition of departed spirits?

First, That immediately after death, we shall appear before the judgment seat of God, to answer for our conduct during this time of trial, and receive a sentence corresponding to our deserts. "We must all be manifested," says St. Paul, "before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil," (2 Cor. v. 10)—a sentence which will be afterwards publicly confirmed and ratified at the day of general judgment.

Secondly, That all such as shall be found at death free from any stain of sin, will be immediately admitted to the beatic vision, and enjoy a happiness "which neither the eye hath seen, nor the ear heard, neither hath it entered into the heart of man to conceive."

Thirdly, That those who shall be found guilty of mortal sin, that is, of a wilful, deliberate and grievous violation of divine law, will be immediately banished from the presence of God, and consigned to the torments of eternal fire, prepared originally for the devil and his angels.

Fourthly, That those who shall be found neither so pure as to be capable of admission into that holy abode, "where nothing defiled can enter," (Rev. xxi. 27) nor yet so guilty as to deserve eternal banishment from God and consignment to eternal torments, will undergo a temporary punishment proportioned to their guilt, and then be admitted to the sight and enjoyment of God.

With respect to the damned, they are subject to an eternal anathema, which separates them for ever from God and his kingdom. They are, therefore, no longer a portion of the Church of Christ. But the blessed in heaven and the souls in purgatory are not only a portion of that Church, but its most cherished portion. As the faithful on earth, engaged, as they are, in a continual warfare with their spiritual enemies, are aptly denominated the *Church militant*, the blessed in heaven are appropriately called the *Church triumphant*, whilst the sufferers in purgatory are denominated the *patient* or *suffering Church*. Thus, the whole body of the faithful, whether in this life or the next, constitute but one Church, under the same divine head, one sheep-fold under the same heavenly shepherd. Whilst the earthly portion of the spiritual empire may be considered as a distant province, governed by viceregal authority, heaven and its adjuncts may be considered as the main body of the kingdom, over which the sovereign himself exercises immediate sway.

But have these different portions of the Church of Christ any connexion with each other? Does the "*Communion of Saints*," mentioned in the Creed, extend beyond the limits of the present world? and if so, in what does it consist?

According to the prevailing belief of the different Protestant sects, death cuts off all communication between the inhabitants of the two worlds. These sects generally assert, that every man after death is sentenced instantly to heaven or hell; that the inhabitants of heaven have no knowledge or concern about what passes on earth, nor ever think of offering up a prayer to God in favor of their

nearest and dearest connexions; that should their surviving friends or relatives think of them and ask their prayers, as perhaps they were accustomed to do on earth, it would be useless, inasmuch as such prayers could not reach the ears of those to whom they were addressed, and moreover, highly criminal — nay, idolatrous — as imputing to creatures attributes of the Deity, viz. ubiquity or omniscience. Hence, the moment the grave has closed over the remains of a parent, the child is forbidden either to address to him any more petitions, or to pray for him — the former being idolatrous, the latter useless and superstitious.

The belief of the rest of the Christian world is very different. I say the rest of the Christian world; for not merely the Catholic Church, but the Greek schismatical church, all the ancient Oriental sects, and, in fine, the whole of Christendom, except the Protestant sects, believe that all communion with departed friends is not cut off by death; that, on the contrary, a communication is kept up advantageous to one or both parties and acceptable to God; that the blessed in heaven think of the children, parents and friends they have left behind them, are anxious for their true welfare, and offer up prayers to God for them; that, on the other hand, the faithful on earth may address to their friends or relatives in heaven, or to any of the apostles or saints, such petitions as it would have been lawful to address to them whilst on earth, and that these petitions are heard by, or communicated to, those to whom they are addressed, sufficiently to make them useful to those who address them, and are neither injurious, nor displeasing to God.

The same great majority of Christians also believe that it is lawful and useful, nay, that it is a duty of charity, to offer up sacrifices and prayers for our departed friends, who may be in a state of temporary suffering; that by these means their sufferings are mitigated or shortened, and their admission to the joys of heaven accelerated. And as, except in very extraordinary cases of guilt, accompanied with sudden death, it is impossible to know who may or may not be in a state of temporary suffering in another world, hence prayers for all those who have died in the communion of the Church, is a regular duty of religion, and forms an essential portion of the burial service. In short, with the exceptions already mentioned, the whole Christian world believe, with the Council of Trent, "*That there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.*"

But is there any authority *in scripture* for the doctrines of purgatory and the invocation of saints? The whole Christian Church, the Protestant sects excepted, has always believed that there is. We will first consider the doctrine of purgatory, meaning by this term (and it is all the Catholic Church means by it) *a temporary state of punishment after death.*

It is certain that, when Luther began his reform, the whole Christian world believed in a temporary state of punishment, and accordingly prayed for those who might be subjected to it. At that time, the only Christians in the world were those who belonged either to the Catholic Church or to the Greek schismatical church, or to some of the smaller oriental sects. Now, all these Christians believed, as they do at this day, in the existence of a temporary state of punishment, and prayed for the dead detained therein. This is a fact which has been fully demonstrated, and admits of no dispute. "Let not the ancient practice

of praying and making oblations for the dead," says the Protestant bishop Forbes, "received throughout the Universal Church of Christ, almost from the very time of the apostles, be any more rejected by Protestants as unlawful or vain. Let them reverence the judgment of the primitive Church, and admit a practice, strengthened by the uninterrupted profession of so many ages. The Universal Church has believed this practice, not only to be lawful, but likewise beneficial to the souls departed," &c. The modern divines of Oxford, in their *Tracts for the Times*, admit that all the ancient liturgies used by the different Christian Churches contained "*a prayer* (which has been excluded from the English ritual) *for the rest and peace of all those who have departed this life in God's faith and fear.*" This coincidence among the ancient liturgies, all of which, they admit, can be traced back to the middle of the fifth century, "*proves* (they say) *the parts which coincide to be more than one thousand three hundred and eighty-three years old;*" and, as they also admit that the said liturgies were, in the middle of the fifth century, considered ancient, and were believed to have been handed down from the apostles, their coincidence carries back the belief of the whole Christian world on this head to a much more remote period. We will, therefore, examine the Christian writers of both the western and eastern church prior to the middle of the fifth century.

But let us first examine some passages of scripture, which these writers continually refer to, either in proof or illustration of the prevailing doctrine and practice of the Church.

First, Our Saviour says, (Math. xii.) "That whosoever shall speak a word against the son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, either in this world or in the world to come." From this passage it is inferred, that some sins are forgiven in the world to come, as well as in this.

Secondly, (Ibid.) "I say to you, that every idle word, that man shall speak, they shall render an account for it in the day of judgment." From this passage it is concluded, that there must be a state of temporary punishment; since "every idle word," of which cognizance is taken, at the judgment seat of God, could not justly be subjected to eternal punishment.

Thirdly, "The son of man shall come in the glory of his Father, with his angels, and then will he render to every man according to his works." (Math. xvi. 27.) From this declaration we gather, that different degrees of punishment will be awarded to different offenders, and that, whilst grievous crimes are punished eternally, such comparatively light offences as an idle word, will be punished only for a time.

Fourthly, (1 Cor. iii.) St. Paul says, "Every man shall receive his own reward according to his own labor. For other foundation no man can lay but that which is laid, which is Christ Jesus. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward: if any man's work burn, he shall suffer loss; yet he himself shall be saved, yet so as by fire."

This passage is considered by most Catholic commentators as asserting the existence of different degrees of punishment, proportioned to the works of different individuals. By those persons who have kept the

foundation, but built upon it hay and stubble, instead of more solid materials. are understood that large class of offenders, who erring not fundamentally, are yet guilty of many smaller offences. These "will be saved, yet so as by fire," that is, they will be saved, but not till their imperfections have been adequately punished. Drs. Hamond and Whitby, as quoted by Mant, assert, that to be saved by fire was a proverbial expression for such as escape from any great calamity, and they refer to what they call parallel passages in Amos iv. 11, and Jude i. 23. But in both these passages there is question of saving persons *from* fire, not *by* fire. To save a person from fire, as we snatch a brand from the flames, is undoubtedly to save him from imminent danger, but how to save him *by* fire is the same thing, I do not comprehend.

Fifthly, St. Peter, in his first epistle, says that Christ, after his resurrection. "came and preached to those spirits that were in prison: which had been sometime incredulous, when they waited for the patience of God in the days of Noah." As we cannot suppose that our Saviour descended into the hell of the damned, where his preaching could have been of no avail, we conclude that there must be some other place or state of punishment, where departed souls are confined for a time on account of their sins.

Lastly, St. John, in his Revelations, (xxi. 27) says,—"There shall not enter in it (the Heavenly Jerusalem) any thing defiled." Hence we conclude, that as all sin is a defilement of the soul, those who die under the guilt of such offences as do not deserve eternal torment, must be pur fied by suitable temporary punishment, before they can be admitted into heaven.

I am aware that Protestants assert that these texts of scripture do not, to their minds, prove a temporary state of punishment after death. I think, however, that every unprejudiced person must admit that they form a strong plausible argument in favor of this doctrine, and that they cannot be got rid of without doing considerable violence to the sacred text.

But suppose that scripture had been far less clear than it is in favor of the Catholic doctrine, ought the latter, on that account, to have been rejected? Then why not reject also the Christian Sabbath—for the transfer of which from Saturday to Sunday there is not a shadow of scriptural authority? If every doctrine is to be rejected from the Christian creed, which has not "*warranty of scripture*" sufficient to demonstrate it to those whose inclination or interest it is not to be convinced, there is an end not only of the observance of the Sunday and of infant baptism, but, as experience daily proves, of the Divinity of Jesus Christ, and of Christianity itself. As, therefore, the Protestant sects admit at least one doctrine, viz. the sanctification of the Sunday,—on an authority distinct from scripture, viz. universal tradition,—they ought to have examined whether the same authority was not equally in favor of purgatory and prayers for the dead. Had they done so, the 22d article, pronouncing purgatory and prayers for the dead "fond things, vainly invented and grounded on no warranty of scripture," would never have formed a part of the creed of the Church of England.

We have seen that the Oxford divines have already carried up the doctrine of prayers for the dead beyond the middle of the fifth century.

Let us see if we cannot trace it still higher. The great St. Augustine, bishop of Hippo, in Africa, lived in the fourth and the early part of the fiifh century. He was one of

the most learned men, not only of that period, so brilliant in ecclesiastical literature, but of any period before or since. He was in correspondence, on religious matters, with all the learned men of the time. In his controversial works against the Donatists and others, he constantly urged, as the fundamental principle of Christianity, the authority of the Universal Church; proving that she never did nor could change her doctrines, and that, consequently, whatever was universally believed by her was undoubtedly of apostolic origin.

Now, such he asserts is the doctrine of purgatory and prayers for the dead. "We read," says he, "in the second book of Maccabees (xii. 43), that sacrifices was offered for the dead; but though in the old testament, no such words had been found, the authority of the Universal Church must suffice, whose practice is incontrovertible." (*De curâ pro Mortuis.*) He informs us, in the same work, that the Church was accustomed in those times, as it is at present, to offer up prayers for the faithful departed in general, lest there should be any without relations or friends to pray for them. He mentions also, that it was considered an advantage to be buried near the tomb of some martyr, inasmuch as the living would thus be reminded to implore the intercession of that martyr in behalf of the deceased, "not doubting that succor may thence be derived." In his 32d Sermon (De Verbis Apostoli) he mentions, as almost all the Christian writers do, that the three principal modes of relieving the dead, were prayers, the Eucharistic sacrifice, and alms given to the poor. "It cannot be doubted (these are his words) that by the prayers of the Church, and by the salutary sacrifice, and by alms, which are given for the repose of their souls, the dead are helped."

It having been lately proved in an English Ecclesiastical Court, that praying for the dead is an undoubted practice of primitive Christianity, attempts have been made to show that prayers for the dead do not necessarily imply a state of temporary punishment. Then what do they imply? Do you pray for the blessed in heaven? It is useless: they are happy already. Do you pray for the damned in hell? Their state, alas! admits of no relief!

But is there any proof that the Church, in the time of St. Augustine, prayed for the dead, on account of their being in a temporary state of punishment? Yes; he over and over and over again asserts the fact. He even speaks of the extreme severity of such punishment, as of a thing well understood at the time. In his commentary on the 39th Psalm, he says, "Lord chastise me not in thine anger. May I not be numbered with those to whom thou wilt say, 'Go into eternal fire, which hath been prepared for the devil and his angels.' Cleanse me so in this life, and make me such, that I may not stand in need of that purifying fire, designed for those who shall be saved yet so as by fire. And why but because, as the apostle says, they have built upon the foundation wood, hay and stubble? If they had built gold and silver and precious stones, they would be secured from both fires; not only from that, in which the wicked shall be punished for ever, but likewise from that fire, which will purify those who shall be saved by fire. But because it is said he shall be saved, that fire is thought lightly of; though this suffering will be more grievous than any thing man can endure in this life."

We have an interesting illustration of the sentiments and practices of those times, in the history which St. Augustine gives of the death of his mother, St. Monica, which took

place at Ostia, in Italy, in the year 387, on her way to her own country, Africa. He tells us, that his mother, in her last illness, overhearing him and his brother expressing regret that she should be buried in a foreign country, immediately rebuked them, and said, "Never trouble yourselves about my body; bury it any where. All I beg of you is that wheresoever you may be you remember me at the altar of the Lord." Now, Monica was born of Christian parents, as early as the year 331, and had been, throughout her life, a model of Christian piety. The intense grief she manifested, when her son Augustine, in his youth fell into the heresy of the Manichees, and the continual prayers and tears with which she implored heaven for his conversion, prove that she was a strict Catholic, and, consequently, attached to the doctrines and practices of the Church. She must, therefore, have been taught in her childhood the importance of prayers for the dead, which made her so anxious on her death-bed to obtain their benefit. This carries up the doctrine in question to the early part of the fourth century. But we have higher authorities than St. Monica. The great St. Jerom, who was born in the year 340, repeatedly mentions the doctrine of purgatory and prayers for the dead. He quotes the passage of St. Paul, above cited, as illustrative of this doctrine, and even uses the terms "purged by fire"—an expression, the frequent occurrence of which, in the writings of the early fathers, has given the name of purgatory to the state of temporary punishment after death.

We have seen what was the belief of the fourth century in the Western Church. Was it the same in the East? I ask the question merely for the satisfaction of those who are ignorant of ecclesiastical history; for all who are acquainted with the annals of the Church, know that in matters of faith, the whole Catholic body were at all times perfectly agreed.

St. John Chrysostom, the learned and eloquent bishop of Constantinople, was born in 344 and died in 407. His voluminous works are full of allusions to purgatory and prayers for the dead. He informs us, that prayers, alms and the Eucharistic sacrifice, were offered for the repose of the dead; and he constantly urges the faithful to perform these charitable offices in favor of their departed friends. "Let us not tire," says he, "in affording aid to the dead, in offering prayers for them." (Hom. 41 in Ep. I. ad Cor.) "Let us pity them: let us aid them as we may be able: let us obtain some comfort for them: small indeed, yet some comfort. But how? by what means? Ourselves praying and intreating others to do the same, and for them unceasingly giving alms to the poor. Hence comfort will be derived." (4 Kings xix.) He expressly asserts that the apostles ordained the oblation of sacrifice for the dead. "It was ordained by the apostles," says he, "that in celebrating the sacred mysteries, the dead should be remembered: for they well knew what advantage would thence be derived to them. Will not God be propitious when he looks down on the whole assembly of the people, raising up their hands to him: when he beholds the venerable choir of the preists, and the sacred victim lying on the altar?" (Hom. 3 in Ep. ad Philip.)

It is useless to multiply authorities for this period. I will, however, quote one passage from from another great doctor of the Church, the celebrated St. Ambrose, bishop of Milan, who was born in the year 333 and died in 397. In his commentary on the passage of St. Paul, (1 Cor.) he says,—"He will be saved, the apostle said....yet so as by fire; in order

that his salvation be not understood to be without pain. He shows that he shall be saved indeed, but that he shall undergo the pain of fire, and be thus purified (purgatus) not like the unbelieving and wicked man, who shall be punished in everlasting fire." St. Ambrose mentions the custom which then prevailed, as it does to this day, of celebrating Mass for the dead, on the third and thirtieth, or on the seventh and fortieth day after their decease. He declared that he would never cease to pray for the Emperor Theodosius, "till by *his* prayers and supplications his friend should be admitted to the holy mount of the Lord."

Here I might safely close the investigation; for who will pretend that the Church had fallen into grievous error, within less than three hundred years after the death of the apostles? or who will prefer the decision of a few unknown English divines in the sixteenth century, pronounciug purgatory and prayers for the dead "a fond thing, vainly invented and grounded upon no warranty of scripture," to the decision of the Universal Church in the fourth century, speaking through such organs as St. Augustine, St. Jerom, St. Ambrose and St. John Chrysostom, declaring that the doctrine of purgatory is an article of the revealed faith, and that prayer and sacrifice for the dead are an apostolical ordinance?

But to complete the chain of evidence, I will briefly allude to three other authorities. Origen, St. Cyprian, and Tertullian, were all celebrated Christian writers, born in the second century, and the last within a hundred years from the death of St. John the apostle.

Origen, in his 16th Homily, on Jeremias, alluding to the text of St. Paul so often quoted, says,—"Would you enter into heaven with your wood and hay and stubble, to defile the kingdom of God? or, on account of those incumbrances, remain without and receive no reward for your gold and silver and precious stones? Neither is this just. It remains then that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is a consuming fire. But this fire consumes not the creature,—but what the creature has built, wood, hay and stubble. First, then, we suffer on account of our transgressions, and then we receive our reward."

St. Cyprian, the celebrated bishop of Carthage, who died a martyr in 258, mentions a regulation established by his predecessors, therefore nearly, if not quite apostolical, forbidding any one to nominate the clergy to be executors to wills.—Under what penalty, do you think, my Protestant brethren? Why, under the penalty of having no sacrifices nor prayers offered for the repose of their souls, a penalty, he informs us, which was enforced in his time. "Our predecessors prudently advised that no brother departing this life should nominate any churchman his executor: and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose; of which we had a late example, when no oblation was made, nor prayer, in his name, offered in the Church." (Ep. i.) What would the framers of the Thirty-nine Articles have said to this? Why, they would have said, "What care we for your prayers for the repose of our souls? we shall go straight either to heaven or hell; so your prayers and masses are fond things, vainly invented, and grounded on no warranty of scripture." Such were not the feelings of the Christians who lived within a century of the apostles. To them the threat of having no sacrifice or prayer offered for their repose after death, conveyed the idea of a severe penalty, and deterred

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them from acts which they would otherwise have wished to perform.

Tertullian mentions the custom, which is universal at the present day, of making oblations for the dead on the anniversary day of their death; which he represents as so essential a duty, that, if a widow should neglect to perform it in favor of her deceased husband, "she may be truly said, as much as in her lies, to have repudiated him." (De Monog.) How different were the doctrines and feelings of Christians in the second century to those of Protestants in the nineteenth!

But if prayers for the dead be a part of the Christian religion, it must probably have been a part also of that of the Jewish. Was it so? The fact is undoubted. The well known passage in the 2d book of Maccabees, which was written only about a century before Christ, proves that the Jews were accustomed to offer sacrifice for the dead, and that it was considered "a holy and wholesome thought to pray for them, that they might be loosed from their sins." (2 Maccab. xii.) I quote the book of Maccabees only as an authentic history, not as scripture, though we have seen St. Augustine quoting it as such, and though it is so considered by the Catholic Church. There can be no doubt that this practice was in use amongst the Jews in the time of our Saviour, as it is at the present day. If, then, an argument can be fairly drawn against praying for the dead from the mere opinion that the scripture does not approve it, surely as forcible a one may be drawn from the certain fact that the scripture does not condemn it. For, had it been a "fond thing vainly invented," and had scripture been intended to constitute the sole rule of the Christian's faith, its condemnation ought to have formed part of the scripture then, as it has since of the Thirty-nine Articles of the Church of England.

You need not then, my Catholic brethren, deprive yourselves of the comfort of praying for your departed friends, or of hoping, that, though they had their frailties, and may have departed hence not wholly without stain, they may still be saved after a temporary chastisement and that, in the meantime, your prayers, sacrifices and alms, may be the means of alleviating or shortening their sufferings. I have, indeed, no fear that the 22d article of the Church of England will alarm you, or deter you from a practice prompted by the best feelings of your nature, and sanctioned by the universal practice of the Church of Christ from its establishment, as well as of the Jewish church before it.

With respect to the inhabitants of heaven, I have already stated the belief and practice of the Catholic Church. But, that my Protestant hearers may feel convinced that I have stated it accurately, and may be enabled to clear their minds of all the wicked and absurd notions which they have heard imputed to us, I shall give the decision of the Council of Trent on this head, embodied in the decree of its 25th session. Its words are thus:—"The holy Council commands all bishops and others, to whom the office of teaching is intrusted, that, according to the practice of the Catholic and Apostolic Church, received from the earliest ages of the Christian religion, and according to the united opinions of the Fathers and the decrees of the holy Councils, they, in the first place, diligently instruct the faithful on the invocation of saints, the honor due to relics and the lawful use of images: teaching them that the saints reigning together with Christ offer up their prayers to God for men; that it is good and profitable suppliantly to invoke them and to have recourse to

their supplications and assistance; in order to obtain favors from God, through his son Jesus Christ, our Lord, who is our only Redeemer and Saviour."

I shall add a few words in explanation to this decree. It requires little defence when properly understood.

In the first place, it asserts that Christ is our only Redeemer and Saviour, through whom all favors from God must come, by whomsoever they are solicited.

Secondly, That "the saints reigning with Christ offer up prayers to God for men,"—by which words it is clearly intimated, that the saints in heaven are merely intercessors, just as saints or sinners on earth may be.

Thirdly, "That it is good and profitable suppliantly to invoke them and to have recourse to their supplication and assistance." It is not asserted that to invoke the saints is an essential duty of religion, or that no one can be saved without it, but merely that the practice is good and profitable.

That "Christ is our only Redeemer and Saviour," through whom all favors from God must come, is believed by Protestants in general, and therefore requires no proof. But is there any proof that the saints reigning with Christ offer up prayers to God for us? Do they not, when they leave this world, abandon all concern for their brethren, children and friends on earth? That the damned in hell are not so unnatural, seems evident from the parable (if it be a parable) of the Rich Man and Lazarus. The former finding that he could obtain no relief for himself, in his place of torment, made earnest entreaty for his brethren on earth. "Father, I beseech that thou wouldst send him (Lazarus) to my father's house, for I have five brethren, that he may testify, unto them, lest they also come into this place of torments." (Luke xvi. 27, et seq.)—Now, is it likely that the blessed in heaven will be less anxious for their friends, who may be in danger of perishing, than the damned in hell? or may we not venture to infer the contrary, without incurring censure? Unfortunately, Protestants have excluded from the canon of scripture the books of Tobias and Maccabees, or positive proof could have been adduced that the good in another world are really as charitable as the wicked. For, in the former book (xii. 12), the angel Gabriel says to Tobias, "When thou didst pray with tears and didst bury the dead, I offered thy prayers to the Lord."—The same charitable office is assigned to the angels, in the Revelations of St. John (v. 8); and our blessed Saviour represents these benevolent spirits as rejoicing in the conversion of a sinner—a proof that they feel an interest in such conversion, and is a strong presumption that they would take some pains to accomplish it.—In the 2d book of Maccabees (xv.) it is recorded, that Judas Maccabees had a vision, in which he saw Onias the priest and Jeremias the prophet praying for the whole nation of the Jews. "This," said Onias, pointing to the prophet, "this is Jeremias the prophet of God, who prays much for the people and for the holy city."—The way in which the account of this vision was received by the Jewish army, proves that there was nothing in it which clashed with their received doctrines, and, consequently, that it was the belief of the ancient people of God, that the departed just, do interest themselves about their surviving friends. It is incumbent on these who deny that they do, to prove the libel; for such, till proved, we must consider it.

But is it good or useful to implore the saints to pray for us? I recollect

no passage in scripture which proves this fact. But neither have I ever met with any thing to condemn it, and common sense seems to justify it. For if God himself, who knows all our wants and desires, and is all mercy and goodness, still is moved by our prayers, surely we may suppose that the saints in heaven are liable to the same influence; and if so, it must be good and profitable to invoke them, and thus obtain the benefit of their intercession with God. But have the saints in heaven any influence with God? Why should we doubt it? The scripture tells us that Moses, Job, Daniel, and other saints, had influence with God whilst on earth; and that after the death of Abraham, Isaac, Jacob and David, God often spared the Jewish nation for their sake. It also informs us, that the angels offer their own prayers to God, as well as those of the saints, in behalf of mankind. Can we doubt, then, that their prayers will have influence?

But it is not merely the utility of invoking the saints which Protestants dispute. They deny it to be lawful; they proclaim it idolatrous. In England they declare it to be so upon oath! Yet, that the whole Christian world has invoked the intercession of the saints, from the first century downwards, is a fact so notorious that it were a waste of time to prove it. You may fully satisfy yourselves on this head, if you will read the authorities collected in a work entitled "The Faith of Catholics," under the article "Invocation of Angels and Saints."

But do not Catholics worship saints as if they were Gods? No; they believe in one God only; how should they worship more? They know the saints, including the Blessed Mother of our Redeemer, to be mere creatures. Why should they wish to honor them as what they are not, viz. Gods?

But do we not worship the relics or images of saints? More incredible still; for if we do not worship the saints themselves, is it likely that we shall worship their mortal remains or their images? But why then, erect their statues in churches? For the same reason that Protestants have begun to erect the statues of the apostles, and sometimes of other saints, viz, as appropriate ornaments in the house of God, and as edifying and useful instructions to the people. But do we not bow to them? We may do so if we like; provided we do it only as a mark of respect, just as we might bow to the saint himself, if he appeared amongst us, or as the English peers bow to the royal throne, on certain state occasions.

Idolatry consists in giving divine honors to a creature. It is of three kinds. The first is committed when a person, believing that there can be more than one God, worships some creature as such. This idolatry, combining false belief with false worship, is the worst species of that sin, and is considered by Catholic divines as the most enormous of all crimes. No ordinary confessor can absolve from it, without special faculties, however sincere the repentance and candid the confession of the offender.

The second species of idolatry is merely external, and is committed when a person, believing that there is only one God, and acknowledging that he alone ought to be honored as such, is yet induced, by some interested or corrupt motive, to pay divine worship, either to the evil spirits or to some other creature. This crime is committed by those who consult witches or fortune-tellers, and, on the supposition that these persons obtain their information through supernatural agency, join in magical and superstitious ceremonies intended to worship and propittiate the evil spirits. It is much to

be feared that this crime is not uncommon amongst English Protestants, not only of the lower, but sometimes of the higher classes.—Amongst Catholics it is rarely, if ever, found. Those who are guilty of it incur the penalty of excommunication.

The third kind of idolatry is that which has been occasionally committed in time of grievous persecution; when, for fear of torments or death, a Christian has been induced to offer incense or pay some other act of worship to an idol, despising it all the time, and reserving in his heart true allegiance to God. This, though the least guilty species of idolatry, is still an enormous crime.

Now, into none of these kinds of idolatry has the great Christian Church ever fallen. She could not commit the first; for she always knew and professed that there is only one true and living God. She never committed the second; there was no reason why she should. If any of her children have ever committed the third, it was in opposition to, not in conformity with, her doctrines.

Protestants, in England, seem to have vague and inaccurate notions of idolatry. They observe a certain resemblance between practices met with in the Catholic Church, and those which they have read of as belonging to paganism, and they too hastily conclude, that all which resembles false religion, is such. They reflect not that the sacrifices and religious rites of the old law, prescribed by God himself, were not only like, but in many instances precisely the same, as those used by the pagans in their idolatrous worship; and they forgot that the error usually results, not from the external act, but the internal motive.

There is often, also, a great want of candour amongst Protestants in judging of Catholic observances.—In a country parish church abroad, the simple piety of the people leads them to show their veneration for some favorite saint, by dressing and adorning his image. This is pronounced to be idolatry; though the sole intention of the good people is to honor the saint merely as a servant of God, in a way which is at once natural and customary. Yet, when the very same acts are performed by their own party, Protestants pass not the same judgment upon them. Thus, in a neighbouring capital when the statue of one of the kings of England was annually painted and adorned, and when every act which could indicate affection and devotion, or constitute idolatrous worship, was paid, no charge of idolatry was preferred;—and with reason; because, though there were all the external acts of the grossest idolatry, there were not the internal motives. Neither the statue itself, nor the sovereign which is represented, was considered as a God, or intended to be honored with divine worship.

If the clergy of the Established Church of England consulted, either their own credit or the dictates of charity, they would not, as too many of them do, encourage amongst their ignorant hearers the wicked and absurd belief, that the whole Christian world was for so many ages, and that the vast majority of it is still involved in the horrid and debasing crime of idolatry. By thus leading the people to suppose that there is no true Christianity out of their own narrow pale, they run the risk, at no distant period, of finding them without any religion whatever; for no one will long believe that the National Church of England can be the Universal Church of Christ. How much more honourable would it be to them to follow the advice of one of their own learned and candid bishops, and teach their flocks

the utility of those venerable practices, which the Christians of all ages have so happily cherished.—"The blessed in heaven," says Bishop Montague, "do recommend to God, in their prayers, their kindred, friends and acquaintance, on earth. This is the common voice, with the general concurrence, without contradiction, of reverend and learned antiquity, for aught I could ever see or understand; and I see no reason of dissent from the Catholics touching intercession of this kind. Christ is not wronged in this mediation, and there is no impiety to say, as the Catholics do, Holy Mary, pray for me.....The pictures of Christ, the Blessed Virgin, and of the saints, may be had in houses and placed in churches, and respect and honor may be given them."

Happy, indeed, will be the day, and every disinterested minister of religion should feel it so, when England laying aside its prejudices and its errors, shall unite itself once more with that great and glorious society, which, in extent of time, touches the apostles on one side and will touch eternity on the other; which in amplitude of space, embraces every nation of the globe, and which, associating itself with the sainted inhabitants of a better world, considers its members "no longer as strangers and foreigners, but fellow citizens with the saints, and the domestics of God!" (Eph. ii. 19.)

FOR THE CATHOLIC EXPOSITOR.

HORÆ VAGABUNDÆ—OR, HOURS OF TRAVEL.

BY THE REV CHARLES CONSTANTINE PISE, D. D.

CLONMEL.

FAREWELL to Mitchelstown, and to the two delightful companions of my journey thus far. One, in all probability, I am destined never more to meet in this life—the other, who looks upon this country, as his home, will, perhaps, return to dwell amongst us, and the friendship that always connected us together, but which grew, as it were, more intimate in my wanderings through a foreign realm, shall be lasting as existence itself. The Rev. gentleman, plain, sensible, well-informed, kind, and universally beloved; the other, ardent, glowing, patriotic, high-minded, accomplished,—the lover of freedom in every land, and whose "heart beats high" for the disunion of his lovely country from the land that has so long oppressed her.

Deep shaggy clouds are lowering on the tops of the mountains. But what heed I of rain or tempest, when the hour of starting is at hand? I find myself on Bianconi's car. My passage is taken for Clonmel, on my way to Waterford. It is eight o'clock in the morning. My hands are grasped by the friends I am separating from, the driver cracks his whip, and we are off.

There is nothing very remarkable or interesting in the route from Mitch-

elstown to Clonmel. The mode of traveling on these cars, for a long distance, appeared to me extremely unpleasant and fatiguing. Exposed to the hot sun, rains and dust, with no covering but a rough leather wrapper that extends up to the knees, and is continually jolted off, or dragged in every direction by the passengers, and there being no backs on which a wearied traveler may comfortably rest his head or shoulders, these cars, I think, would never be considered as proper vehicles, for distant journies, at least, on the roads of the United States. And yet they are frequented by travelers here: and seem more sought after than the "Royal Mail Coaches." Worn out with fatigue, after a ride of several hours, we drew up at a small Inn, about the centre of the ancient town of Clonmel. I engaged my lodgings in a hotel on the opposite side of the street, under the impression that it was more comfortable and respectable. But it proved very poor; much more so than any other at which I had hitherto taken up my quarters in the country.

SIGNOR BIANCONI.

In rambling along the main street, examining the curiosities of a strange place, I accidentally but fortunately fell upon the renowned owner of these celebrated cars, himself, Signor Bianconi, to whom I had been introduced in crossing the ferry at Passage, on my way to Cove, some six or seven weeks before. He recognized me at a glance, and kindly invited me to dine with him. With delight I accepted the invitation—and at six o'clock in the evening, I repaired to his princely mansion, in the suburbs of the town.

The history of Signor Bianconi is a remarkable one. He left his native country, Italy, a poor boy, and has succeeded by his industry, honesty, shrewd sense, perseverance and talents, to accumulate an enormous fortune in Ireland. His original occupation was, as he himself related to me with singular complacency by his own fire-side, to gild picture-frames, and sell trinkets. His greatest ambition, at first, was to be able to purchase, at Waterford, whither he was accustomed to travel on foot, a new supply of gold leaf and toys, which he converted into shillings about the neighborhood, and in the town of Clonmel. At length he bethought him of a new experiment, which was to run a car from this place to Waterford. It succeeded. He made money, increased the number of cars to other towns, until eventually he has covered every road in the kingdom with them, and all over the kingdom his name is known and his influence felt. So distinguished has he rendered himself as a financier, that, when recently on a visit to London, Sir Robert Peel desired an interview with him, and after their conversation, expressed his admiration of his talents and abilities. One beautiful feature in Signor Bianconi is, that prosperity has not puffed him up, or, as is too often the case, alienated him from his religion. On the contrary, he is extremely amiable, unaffected and honorable; whilst, at the same time, he is devoted to his Church, and exemplary in the practice of his duties. He is, of course, universally known, and a general favorite among the Irish people.

WATERFORD.

Some parts of the route from Clonmel to Waterford are exceedingly picturesque and beautiful. The road passes through some handsome villages, one of which, (the name now escapes my memory,) particularly attracted my attention for its neatness and elegance: altogether differ-

ent from most others, which are surrounded with mud-huts. In this, every house was a pretty little cottage, painted white, with shrubbery and trees in the smiling gardens; and the vicinity is entirely free from the squallid huts which are so common throughout this country. After a pleasant journey—as far as a seat on Bianconi's car could be pleasant to me—the fair city of Waterford, embraced within two lofty mountains, through which flows the gentle river, appeared in view. Proud villas cover the incumbent hills—lofty spires pierce the heavy atmosphere, and peer around the peaks of the mountains. The bridge, with its graceful arches, unites the opposite shores of the river, and enhances the beauty of the scene. Rapidly the car wheels on — and rattling along the quay, amid the busy bustle of the wharves, it continues its way, until it reaches its destination. It stopped before the door of Cummins' hotel, where I determined to take up my lodgings.

I cannot say as much in favor of this Inn as of some others in which I put up in Ireland; nevertheless, it is well enough kept, and pleasantly and centrally situated. But of the host himself, and family, too much cannot be related,—their kindness, attention, and partialities to me, were marked and cordial: the best room, the best attendance, and the best welcome were bestowed on me, as soon as it was known that I was an American Catholic Priest.

THE RIGHT REV. DOCTOR FORAN.

My first visit was paid to the Bishop of Waterford, to whom, though I had no especial letter, I was pleased to find that I was not, however, unknown. The manner in which he received me was not unlike that of the other venerable Prelates whom I had the honor of meeting in this country. Indeed, it appears to me that they have all imbibed the same kind spirit of hospitality and affection towards a stranger and a Priest. For myself, I must acknowledge—and it affords me great satisfaction to record and remember the fact—that I was met by them all with smiles, open arms, and hospitable tokens.

The residence of Doctor Foran is elegant and spacious. Some of his clergy reside with him. I had the honor of enjoying their company at dinner; and more sociable and amiable personages it would be difficult to meet in any rank of society. The Bishop himself is naturally dignified, but, at the same time, affable: fluent in conversation and easy in manner. He is well acquainted with American affairs, and an admirer of our institutions: at the same time, true to the cause of his own unhappy land, over the miseries of which he mourns in common with all good men and lovers of human liberty. At the table of this venerable Prelate I had the honor of being a guest, where I met several of the clergy with whom I could not but be pleased.

THE CATHEDRAL.

Like too many of the larger churches of Ireland, this sacred edifice is yet in an unfinished condition. It is spacious and well-built, in the form of a Latin cross, and has extensive galleries. On Sunday, I had the satisfaction of saying Mass in the Cathedral. At ten o'clock I was present at the High Mass, which was very well sung by the choir. I was, however, more particularly struck with the solemnity of the Vespers. The alternate chanting of the clergy (with the Bishop at their head) in the sanctuary, and the choir accompanied by an excellent organ, seemed to me calculated to

inspire profound devotion. During the interval between High Mass and Vespers, the Church was filled with Sunday school children, who are taught their catechism,&c. by young men and women. There is evidently much religion and devotion in this city. I observed too, less of poverty here. After Church hours, the quay appeared alive with well-dressed persons, promenading along the water side, apparently happy and free from care. No intoxication—no riots—no noise. The river lay perfectly calm; and the shipping seemed enjoying a Sabbath rest, in common with all other things. I spent the evening in Mr. Cummins' family, where new opportunities were given me of admiring the excellent qualities and generous disposition of the Irish people. Among the individuals who composed the party, on that occasion, was a very aged man, who may be regarded as a remarkable specimen of the longevity, sound health, and unquenched spirits, of some of the inhabitants of these parts. Though eighty years of age, he would sing as good and humorous a song, and dance an Irish jig, with as much *gout* and agility, as when in the meridian of his years. And when I expressed my surprise at his astonishing buoyancy, both mental and physical,—"It is well for you," he replied, "to see what an old Irishman can do. I warrant you can't equal it among your Yankees." Saying this, he filled up a glass with the "red juice of the grape," and wishing me "good luck and safe home," quaffed it generously.

Having satisfied myself in this very neat and pleasant place, I took my departure: and, in the next number, the reader, if he still has patience to accompany me in my rambles, will find me in the elegant city of Limerick.

FOR THE CATHOLIC EXPOSITOR.

REMARKS ON

"SOCIETY WITHOUT CHRISTIANITY."

The most prominent disciples of infidelity, and the promulgators of destructive principles have always been men of distinguished abilities and profound learning. These qualities, combined with an easy flow of thought and an attractive style, have enabled them so to mingle the sentiments, we abhor, with matters acknowledgedly beneficial or forcibly appeal to the feelings or the passions, as to render the collection striking and interesting. Even so we quaff down poison from the honeyed bowl, without tasting or knowing of its presence, until the pain, the agony, perhaps the death-struggle, and we are lost. Of this kind is the article on Society without Christian ity by Pierre Leroux. It may there-

fore be considered a duty to caution the general reader against many of the author's sentiments, as it certainly is a pleasure to offer a few suggestions, which may serve to conduct him in safety through this path, checkered with sunshine and shade, and strewn with flowers as if to allure him on to his injury, or perhaps to his destruction.

And first then a few facts for his consideration. The author is a Frenchman; all his arguments are based upon society as it appears to him in France and all his examples and illustrations taken from the system of that country. It is but little beyond the duration of two generations since the times of Marat, Danton and Robespierre, those days of darkness and reign of terror. The principles which were then inculcated by precept and example, or enforced by the terror of the sword, or of the guillotine have not yet disappeared. Along their streets and through their parks yet move drooping forms, like shadows of past recollections, who were actors, or can speak as eye-witnesses of the scenes which were enacted, when men were half persuaded there was no God, and Christianity was extinguished *by law*. Those occurrences are like present objects, though dimly seen in the distance, before the minds of the people, and surveying and brooding over them Pierre Leroux wrote. What wonder then if in the eagerness of his devotion to his school and the warmth of a troubled imagination, he should have forgotten or mistaken the aspect of the times in which he lives, and drawn from the resources of his memory arguments to advance his cause,or facts to corroborate his statements? The return of times, like those of the revolution, must perhaps be the first step towards the success of the principles of the progressive school.

Christianity is *not* extinguished. Look abroad over the earth. In city and town, high above palace and tower, rise the spires of the temples of the Divinity. Go forth into the highways—every where you behold church and chapel and shrine—look abroad over the country and still steeple and cross stand like guardian angels around to preserve the peace and quiet of the land. Upon this sign of our redemption the rays of the coming sun first glance and darkness is fast spreading over other objects before the trembling light disappears from its lofty summit. And on the day of the Lord! Every thoroughfare is thronged with an eager crowd—care sits not upon the brow to day; but cheerful is the smile and merry the laugh of the moving throng. And whither go they? To the church. It is the impressive hour of service—there is a deep and solemn silence around the house of prayer, and beneath that spreading dome the single thought of the kneeling multitude has utterance in the deep low voice of the humble Priest. And are piles and thrones raised up in honor of Him, who exists not? Do men bow down and with breathless devotion, worship the object of their scorn and mockery? If they do; then say we with you, Pierre Leroux 'Christianity is extinguished.'

HYMNS OF THE ROMAN BREVIARY.

Translated expressly for the Catholic Expositor.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

IN NATIVITATE DOMINI.—AT LAUDS.

A Solis Odu Cardine.

I.

From the bright regions of the sunny East
To earth's remotest bounds,
Our grateful song of praise to Christ resounds,
Born of the virgin blest.

II.

The eternal master of the world's vast frame
A servile form assumed;
And in our human flesh, that once was doomed,
To save that flesh he came.

III.

Within his holy mother's womb enshrined
Celestial grace appears:
That spotless womb unheard of blessings bears,
Blessings yet undefined.

IV.

The sanctuary of that womb is made
The Temple of the Lord:
For there does she conceive the eternal Word,
Knowing no mortal aid.

V.

The child announced by Gabriel from on high,
That child mysterious, whom
The Baptist's yet within his mother's womb,
Saluted joyously.

VI.

To him a lowly crib of straw is given;
This couch is not destained:
And with a little milk is he sustained,
Who feeds the birds of heaven.

VII.

The immortal choirs with rapturous joys are filled,
Their God the angels sing;
And to the humble shepherds marvelling
Their maker is revealed.

VIII.

O Jesus, of a virgin born, to thee
Be praise and glory meet;
And to the Father and the Paraclete
For all eternity.

FOR THE FESTIVAL OF THE HOLY INNOCENTS.—AT VESPERS.

Audit Tyranus Anxius.

I.

The anxious tyrant hears
That Christ, the King of kings, appears:
All Israel must yield!
For David's sceptre he will wield.

II.

"Go Executioner, go,"
He cries—"my throne he'll overthrow,
The avenging sword unsheathe,
Put every new-born male to death."

III.

But, what avails this deed—
Whilst countless babes are doomed to bleed,
It boots the tyrant not;
For Christ escapes the common lot.

IV.

Glory to Jesus' name,
And to the Father be the same;
And Holy Ghost, to thee
Now and for all eternity.—

EDITORIAL OBSERVATIONS.

Very Rev. William Mathews.—In this number of the Expositor will be found an engraving of the venerable Rector of St. Patrick's Church, Washington, D. C. The likeness, we venture to say, will give satisfaction. The Very Rev. Mr. Mathews is a native of Maryland, was educated at St. Omers, and has been administrator of the Diocess of Philadelphia. He has remained unchanged in his present position for upwards, we believe, of thirty-five years; and has acquired a reputation for all the virtues of a Priest, and the accomplishments of a gentleman of the old-school. May he still see many years of health and happiness and usefulness, is an aspiration, in which all who have the honor of knowing him, will fervently unite!

We commence, in this number, a translation of the life of Christ, by the celebrated Father de Ligny, S. J., which, in the French language, is considered a master-piece, and which, we trust, will be useful and interesting to our readers in general. Father Francis de Ligny was born at Amiens, on the 4th of May, 1709, and while very young, entered into the Society of Jesus. He was professor of humanities, and distinguished as an orator. His reputation reached Paris, where he was nominated Preacher to the King, when the suppression of the order rendered it necessary for him to quit that Capital, and he retired to Avignon, where he died in 1788. He has left several elegant works, but that entitled the *History of the Life of our Lord Jesus Christ*, is pre-eminently the best. It is our intention to furnish some pages of this work, every month, for the edification and instruction of the patrons of the Expositor.

Sister Frederica.—The following handsome and well-earned tribute to the memory of the deceased daughter of St. Vincent, is taken from the *N. Y. American;* a journal which cannot boast, generally speaking, of too great a *penchant* towards the Catholic Church. But it is, at least, *just:* and dares, in this instance, to give vent to the emotions of admiration excited by the wonderful devotion of the Sisters of Charity to the cause of virtue and suffering humanity. Sister Frederica was a convert from Protestantism to the Catholic Church:

"We announce with deep pain, that Sister Frederica died yesterday of the yellow fever. She was one of the Sisters of Charity, who give their benevolent services to the Hospital. —*N. O. Pic.*

And thus perishes all record on earth of Sister *Frederica:* a passing paragraph, a deep, and doubtless sincere pang, and all is forgotten. But, not in Heaven does the record thus perish of this self-denying martyr of Christian benevolence. True, under the mysterious impersonality of a "Sister of Charity," — silent watcher by the death-bed of those who have no other watchers — the "mother that wept o'er her childhood" may not recognize her own offspring; the brothers and sisters whose glad voices mingled with hers in the sports of infancy, may cast unheeding eyes upon the page that

chronicles her death, and little dream *whose* death it is; and still the busy world will roll on—that world that had no consciousness of such an existence, save in the flitting veiled form that, from time to time, as Pestilence waxed strong, and Death was rioting on its victims, intent on errands of mercy, glided athwart its vision. It will roll on—nor pause to drop a tear on Sister *Frederica's* grave.

And who was Sister *Frederica?* There is none to answer. None to say whether that heart, so prompt to assuage another's woes, knew tortures of its own: whether the gentle voice, the noiseless step, the patient sympathy, the fearless, tireless devotedness that soothed the dying moments of the poor—had in other days, and in lofty halls, stirred the deep soul of love, led the gay dance, or cheered with approving smile the struggles of the brave and free.

All, to our finite sense, is mystery, but all is not doubt; for by the life and by the death of Sister *Frederica*, we know with firm assurance, that Faith, and Hope, and above all, Charity, however tried, or how soon soever forgotten in this world, will not fail of their exceeding great and eternal reward in that which is to come."

I cannot but express the satisfaction I experienced at the high terms of approbation in which the Editor of the London *Tablet* writes, of the style, language, character, and usefulness of my letters, published under the title of "ALETHEIA." They are more flattering than, perhaps, the work deserves—far more, in truth, than I could have anticipated. And, therefore, as an *American* author, I return my cordial thanks to the *English* Editor.*

Some exception is, however, taken, upon three different points—two of theology—in the course of my reasoning, which cannot but call upon me for explanation; and to give which is the object I now have in view.

When I undertook the task of explaining and defending the doctrines of the Holy Catholic Church, I was fully impressed with the importance of the subject, and aware of the danger of giving utterance to some expression or other that might be deemed objectionable. Accordingly, I placed myself in a perfectly safe position before the Church, in the "Advertisement," to which I refer the Editor's attention: "*If any expression should have escaped the pen of the author, not in perfect accordance with the rigid principles of theology, he would be the first to retract and correct it.*" It becomes me, consequently, to see how far I am obligated by this avowal, with regard to the three objections raised by the *Tablet.*

The first is in reference to the sublime dogma of Transubstantiation. The second, to the indiscriminate reading of the Holy Scripture. The third, to an error in quotation from the thirty-third Psalm on which St. Augustine reasons and comments.

To the first. The Editor does not appear willing to acquiesce in my assertion, that we believe the body of Christ to be present in the Eucharist, not in the *mortal, gross,* and *corruptible* condition of our natural

* The following are the words of the *Tablet*, August 26, 1843: "The title of this little work ("Aletheia") expresses its nature. It consists of a series of letters—familiar, yet sometimes, eloquent—on the ordinary topics of religious controversy. These letters are written in an attractive, and piquant style; and we are glad to see from some transatlantic notices, that they are considered well calculated for the country which has given them birth. May they be of equal use on this side of the Ocean! We think they are well calculated for many classes of readers, in as much as they are lighter, more lively, and more dramatic, than our popular books of controversy."

bodies; but in its glorified, heavenly, and impassible existence: and that if the Church taught a different doctrine, *it would, indeed*, as I remarked, *be subject to the difficulty* raised by our opponents, as to the possibility of Christ's body being "in ten thousand different places at the same time." Nevertheless, my proposition stands good—my theology unimpaired. In corroboration of which, I beg to refer the Editor to an authority of undoubted weight, viz. the admirable work of the Bishop of Strasbourg, entitled the "Amicable Discussion of the Church of England, &c." translated by the Rev. William Richmond, an English Priest. In the first volume, page 190, Baltimore edtion, he will read as follows:

"Others borrow their arguments from still more abstract metaphysical sources, and with an air of triumph display to us their pretended demonstrations of the impossibility of our body existing in many places at the same time. Their triumph, without dispute, would be certain, did the question turn upon a body existing in the Eucharist under the same forms, and with the natural qualities and propensities of a human body; for, *certainly, it will never enter into any one's mind to believe, or to propose to be believed, that a body such as yours or mine can be simultaneously in many places.* But, we are speaking of a body past to a state entirely different from our own, become *impalpable, invisible, inaccessible to all our senses.*"

When I wrote on this mysterious subject, I had several learned treatises before me, and among others that just quoted. Yet, though the venerable author asserts that if the question turned upon a natural body, the *triumph* of our adversaries would be *certain*, the Editor will find that I softened down his language, and merely stated, that, in that supposition, *the doctrine of the Church would be subject to the difficulty in question.* On this first point, therefore, agreeing, as I do, with a high standard of theological disputation, I presume my language is proper, and my proposition orthodox.

To the second. The Editor is unwilling that I should allow "all men" to peruse the Sacred Scriptues. He should not forget the conditions I require, according to the spirit of the Church. "*They should read them with a spirit of faith, humility, and obedience.*" This concession of mine seems to be in unison with several approbations given by Bishops, especially in the United States, to the publishing of that holy volume. The late venerable Prelate of this Diocess recommended the faithful to have each a copy of it, as we perceive from the approbation he gave to Doyle's edition, published in this city; in which he uses these words: "Auctoritate nostra approbamus, eambemque, debitis servatis conditionibus, a Fidelibus cum fructu legi posse declaramus."

Nay, even the Sovereign Pontiff, Pius VI., in his letter to the Rev. A. Martini, (afterwards Archbishop of Florence) on his translation of the Scriptures into the Italian tongue, speaks in these remarkable terms: "You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources WHICH OUGHT TO BE LEFT OPEN TO EVERY ONE, to draw from them purity of morals and doctrine &c." To such authority (the highest on earth) I traced the course of my language, when I asserted that *no family should be without a copy of the Sacred Volume.* I am inclined to think, again, that, on this second ground of exception taken by the *Tablet*, my theology is safe.

The third is a matter of mere fact; and, after examining the question

anew, I find that the Editor is correct, and his suggestion shall undoubtedly be respected, and the emendation made, if another edition of "Aletheia" should be published.—The inaccuracy occurred, as several others I have myself detected, from circumstances which every author who has ever been doomed to correct "proofs" in the midst of numberless and infinitely more important duties, can easily explain and freely pardon.

Having deemed it incumbent on me to notice the *Tablet*, a journal so well conducted, so high in its character, so orthodox in its principles, and so generally circulated throughout Great Britain and the United States, I again thank the Editor for the favorable opinion he has pronounced of an American production, as a composition and a whole.

CHA'S CONSTANTINE PISE, D.D.
New York, Sept. 27th.
Feast of Sts. Cosmas and Damian.

REVIEWS.

THE CROWNING HOUR, AND OTHER POEMS; BY THE AUTHOR OF "POET'S QUEST," ETC.

We have had an opportunity before of expressing our sentiments concerning the poetical qualifications of the amiable author, whose poems now lie on our table. Mr. Cannon possesses, beyond doubt, much of the *divinus afflatus*—which is something far beyond the mere mechanism of rithm, or the manipulation of verses. There is, moreover, a characteristic, which to us recommends his productions highly: he speaks to the heart. His muse is essentially plaintive; and yet, when he chooses to descend from the lofty position of genuine pathos, he can come down—if it be coming down—to the facetious and light. Our pages have often been graced, our readers delighted with some of his fugitive pieces—some of which are published anew in the present volume. We are glad to perceive that the leading journals of the day have spoken in becoming style, of the merits of the composition. We trust he will continue to favor us with his excellent productions.—

ORATION delivered before the Philodemic Society of Georgetown College, D. C., July 5th, 1843, by M. S. Causin, Esq.

The beautiful motto selected by the orator from Cicero, "on the Republic," speaks in advance, the classic taste, and cultivated education, which pervade the entire oration. We were satisfied with the whole; but particularly pleased, with what he terms the "three occasions on which men seem to have cast from them all earthly mould, and become spiritualized embodiments of moral grandeur and intellectual majesty." We will quote the passage in full: "The first was when Rome had fallen beneath the attack of the Gaul, and the barbarian passed over the threshold of her Senate chamber. Then, in their robes of office, calm in danger, unterrified in fate, sat the conscript fathers of the republic. Her banners trailed in the dust, and her generals and her soldiers swelled the triumph of her conqueror. Still was there the deified spirit of old Rome, that defeat only elevated into higher and more majestic dignity. The rush of the barbarian was stop-

ped, as if death had arrested it. Man in his rude nature he had seen. The fierce passion, the tumultuous rage, moved him not. They were the elements of his own nature, familiarized to him in the predatory warfare of his life; but it was the God in man, first seen and acknowled in mute, still adoration. The indignant action of Papirius dissolved the charm, and man, mere man, again was before the Gaul.

The second was in the period we are reviewing. Irritated at the firmness of the Commons, Charles demanded the persons of five of its members to answer for their contumacy of royal authority. The Commons refused; and, in January, 1642, surrounded by the mercenary soldies of a rude German prince, he went in person to arrest them. No obstacle opposed his entrance. In attitude of formal respect, but motionless, as if sculptured statues, not breathing men, the stern Commons stood; along the aisle his tread was desecrating, he strode unresisted, his very footsteps sounding like the tones of some funeral dirge in the awful silence of the hall. Reaching the speaker's chair, he scans the conclave. The objects of his vengeance are absent. Startled by the solemn majesty of the scene, he hurries from the chamber, leaving nought to indicate consciousness of his presence, save the scattered murmurs of privilege falling like distant thunder upon his ear.

His departure was the exodus of arbitrary rule from England. With him went all that made the throne other than a mere responsible agent of Government. The events that followed were of stern east. England for six years was tossed in the convulsion of civil war. The defeated Monarch's own men met the men he had defied and outraged—not as indignant—unresisting subjects: but as judges, arbitrers of life and of death—abrupt the judgment, speedy and violent the execution of its sentence;—the brief but glorious period of commonwealth rule, the restoration, the abdication of James II, the revolution that terminated in an elective dynasty, all mark important periods in the progress of English freedom. But it is more with results we have to deal than the progression of their attainment. And those results are the fact of the first great charter of civil liberty. The personal responsibility of the monarch for violation of the constitution, the control of his administration, through the persons of his ministers, unguarded even by the prerogative of royal mercy.

The habeas corpus act, the independence of the judiciary, the control of the commons over the public treasure. Abolition of closed and irresponsible courts, trial by jury for all offences, freedom of speech and of the press—all, save freedom of conscience. It is strange that, in all the revolutions of the old world, even those wrought by attacks on religious liberty, toleration could find no place in the charters of their triumph. The victims of to day were the oppressors of to-morrow; and men who denied the right of power to shackle the limb or restrain the personal liberty of the subject, were the first to attempt to confine within statutory bounds illimitable thought, and teach a religion of faith and conviction, by the penalties of civil disfranchisement, or the extinctive reasoning of the faggot and the stake. The triumph of civil freedom in England, in the actual moment of its projection, perpetuated a moral slavery, abhorrent to the very principles avowed in justification of civil resistance. The very coronation oath of the elected soveroign vowed him to the exclusive maintenance of a State religion, secured in its stability by the muniments of statutes that made

the Catholic the sole serf in the land. It was reserved for those transatlantic outcasts of the old world, the settlers of Maryland, to present a model of organic constitution of government, which, in its exclusion of all religious distinction, first proclaimed, as the principle of correct civil administration to all the scattered tribes of God's people upon the earth, the heavenly song that resounded over Bethlehem at the birth of the Saviour, "Peace on earth and goodwill to man."

The last was on the 4th of July, 1776. I would not play the eulogist, it becomes not the scene, those I address, nor their humble organ. We are the children, and it is of our fathers we speak. But it may be sanctioned, even to filial relation, to recur to events that have become the groperty of history. On that day a holy sacrifice was performed—a solemn farewell to the past—a severance of relations which even long persisted in oppression had not deprived of that influence which the tie of parent and child, even in national connection, exerts over the hearts of men. To us, separated by time, alienated by the recollection of early harshness, and the yet fresher memory of revolutionary trial, who regard England with the rivalry of national independence, the moral conflict of the period is scarcely intelligible. But to them England was *home*—the mother land—a proud and great nation, whose throne erected upon narrow space, controlled the poles of the earth—whose glory shared by them served, in a degree, to palliate to their minds even the wrongs she inflicted. Their friends were there. Family connexions embittered in the separation. Yet these men were well fitted for the task. The calm dignity of Hancock—the deep reflective intellect of Franklin—the fiery zeal of Adams—the pure Ciceronian eloquence of Lee—the democratic philosophy of Jefferson—the unhesitating patriotism of Carroll—all the elements that fit man for the regeneration of his kind, found their prosopopœiæ in that august assembly. The baptism of a nation was pronounced, and the ritual of its consecration flung forth to the world!

An Address delivered before the Tullepheboian Society of St. John's Literary Institution, August 1, 1843, Fredericktown, Md., by John Henry O'Neil, Esq.

This is really an excellent production, bearing the stamp of an enthusiastic heart, and a cultivated mind. As a specimen of the whole, we cannot forbear selecting the following extract:

"The establishment of Christianity will ever be looked upon, as the most important epoch in the history of the world. How sublime was not the beginning of this spiritual Empire! Kingdoms and governments, which were destined, like the meteor, to dazzle for a moment and expire forever, were welcomed into existence by the roar of battle, the rush of blood and the shouts of triumphant armies. But not so with Christianity. Though it was to last to the consummation of Ages, no magnificent display was made to herald its advent. The Deity came not unlike his revelation of the vision of Elias. "When the Prophet from the bottom of his Soul had sighed after death, and had journeyed for the space of forty days, towards the holy mountain of Horeb, the splendor and omnipotence of the Deity were revealed to him, and passed before his mortal eyes. There came a great and strong wind, which overthrew the mountains and split the rocks; but, as the Scripture saith, God was not in the wind. There came afterwards a violent earthquake with fire—but God was neither in the earthquake,

nor in the fire. Now there arose the soft breath, and gentle whistling of a tender air: In this, Elias recognized the immediate presence of his God, and in awe and reverence he veiled his face." Even so was the appearance of Christianity. And now we have arrived at the point of transition from the Old to the New World. A bloody struggle, a contest pregnant with the fate of millions—was to be the inevitable preface to the most important moral revolution ever accomplished upon earth. On one side were arrayed the proud and bloodstained monarchs of Rome: and on the other the followers of the meek and lowly Saviour. But the Christian religion had not only to conquer the persecution of tyrants by the effusion of martyr-blood, but to meet the giant philosophy of the Platonic School with the weapons of truth, and to beat down the inborn prejudices of Pagan people. The contest was a fearful one It was a struggle between a licentious life and a political idolatry on the one hand, and a pure morality on the other—between the Pagan clinging to the poetical creed of his fathers, and the preachers of a new religion—the spirit of the proud philosophy and the light of a heavenly humility. Truth encountered error, and brought victory from the midst of the contest. The fabled Gods forsook the fanes, where they had been worshipped, and the victim no longer smoked on the altars of Paganism, which had been left desolate with the spread of Christianity. The Forum, where the immortal Tully thundered, listens to the gentle accents of tongues touched with the fire of a more seraphic eloquence---- the gorgeous palace, where Cæzar's purple robes swept the floor, which his unhallowed foot had soiled, is pressed by annointed feet; and on the spot. where the sceptre of tyranny beckoned to the deeds of blood, the cross of eternal love is planted in triumph.

The Roman Empire notwithstanding the influence of the religion of Love, was fast tottering to ruin under the sway of a deep corruption, which it could not *all* arrest. Behold again the finger that conducts the destinies of fallen humanity. Behold! from the bleak hills of the North, on the borders of the Baltic, and in the huge forests of Germany, the rude Barbarian snuffs the balmy breeze of the South, and fixes his gaze on her smiling valleys and sunny skies. Her refinements and comforts of life, her teeming fields, luscious vineyards and soft voluptuous climate pass before his eyes, and his heart is captivated. He pauses, and while hesitating between the tie of patriotism, that binds him to the bleak hills of his native North, and the allurement of a golden prospect, he is urged on by a divine impulse, of which himself is unconscious. Like the rush of a mighty torrent, when it has broken through the barrier, that checked its pnogress, came the flood of Northern emigration.

The noblest specimens of art and the richest monuments of science were swept away, and the corrupt and dissolute government of Rome fell before the strong arm of the Barbarian. In this conflux of peoples, all the opposing elements of human life and society rushed together in the fiercest conflict and the wildest anarchy. But this spasmodic struggle of mingled nations, at first so appaling as to bid the world to tremble for the fate of civilization, was eventually made conducive to the further triumph of Christianity, the advancemeut of a purer morality, and the developement of a more beautiful system of philosophy. The native energy of these rough dwellers of the woods—these rude children of nature, was blended with the refinement, the science and lan-

guage of polished Rome, only by the harmonizing spirit of the Christian religion. Thus was laid the strong foundation of all the governments of modern Europe, that were erected over the ruins of the Roman Empire.

Sometimes slander, and often ignorance has styled the middle age a blank in the history of the world. He, who acquiesces in such an assertion, must be enveloped in a darker mist of ignorance indeed, than he imagines to have hung round the age of Charlemange, or else destitute of any flexibility of mind and feeling, by which to transport himself from a dull and prosy present into the brilliant and heroic ages of Christendom. It is true, there is little to rejoice at save the progress of the Gospel, in the first two or three centuries, before the oil of wide-spread Christianity had been poured into the troubled waters of anarchy, and they had sunk to their accustomed level. But the *latter* middle ages is the most glorious in the annals of the modern world.

Glance a retrospect at its history. If we search for the period the most useful in mechanical inventions, the richest in historical events, the most original in literary productiveness, the most beautiful and lively in poetical fancy, the grandest and most aspiring in art, where shall we find it, if not in the age, which ignorance has dubbed dark, and prejudice denounced as superstitious? It was an age, not indeed of accumulated learning, but of brilliant and inventive genius.

In its specimens of sculpture, painting, and architecture, which have survived the rage of fanaticism and the tumults of revolutions, we discover a perfection, which surpasses the best models of Grecian art, as far as the meek and heavenly aspect of the saint, surpasses the stern features of the hero of earth---the sublimity of the Christian religion, the gorgeous beauty of ancient mythology---the immortal aspirings of the soul after futurity, the dull thoughts that hang round the things of the present. They stand solitary monuments amid the wreck of mind's achievements, with the same expression that the skill of the artist originally threw around them, looking eternal, to bear the immortal thoughts of genius, down the current ef generations, and through the blighted glare of false illuminism. The poet was not compelled to go back to the history of other nations for inspiration, for he felt its living breath around him. The enthusiastic eloquence of the inspired hermit had been heard on the hill-tops and in the valleys, and the whole heart of Christendom beat responsive to its call. The Christians of Europe heard their persecuted and bleeding brethren in Palestine cry for aid; saw their blood flowing in torrents beneath the sword of the fanatical Mussleman; and the Crescent of conquering Islam advancing against tbe empire of the west. The steel-clad Knight buckled on his sword, and went forth to battle in the cause of heaven, to rescue the Holy City from persecution, and to beat back the Saracen invader from the borders of Europe. Godfrey, Tancred, and he of the lion-heart waved the sword on high, and tens of thousands rallied beneath the red cross, and marched for the salvationof the Christian religion. You, who are familiar with the history of the crusades, know the sequel of their struggles, and the glory that covered the arms of Chivalry. You have read of the achievements of Grecian patriotism, and of Roman Valour, and rejoiced to see them eclipsed by the heroic exploits of your chivalrous ancestors.

SADLIER'S CATHOLIC FAMILY BIBLE.—The fifth and sixth part of this beautiful edition of the holy Scriptures are before us. We trust that the enterprising zeal of the publisher may be met with a becoming remuneration from the Catholic public.

INTELLIGENCE.

DOMESTIC.

MISPRINTS IN THE BIBLE.—We copy the subjoined article from the "Banner of the Cross." It illustrates the great necessity for a careful superintendence in the printing of editions of the Bible, and we trust that its admonitions will not be forgotten. It is a fact which may not be generally known, that previous to the year 1660, the English Bible was in such a condition, that it was somewhat difficult to procure a correct copy of the common editions, and the various interpolations and misprints, intentionally or accidentally made, were so numerous, as to present encouragement to sectarians and blasphemers. Sterne summed up three thousand six hundred errors in a London edition. It is affirmed, says D'Israeli, "that the same author relates of Usher, that "one day hastening to preach at Paul's Cross, he entered the shop of the stationers, and inquired for a Bible of the London edition. When he came to look for his text, to his astonishment and horror he discovered that the verse was omitted."

"MR. EDITOR,—I have just been shown a copy of the Bible, which contains such a fearful perversion of the truth, through the carelessness of those who superintend the edition, that I beg leave to call the attention of our readers to it.

"The edition referred to is a doudecimo, stereotyped by J. Howe, Philadelphia, and published by Judd, Loomis & Co., Hartford, Ct. The misprint in 2d Timothy, 2d chapter 16th verse, and is as follows:

"'All Scripture is given by inspiration of God, and is profitable for doctrine, was reproof, for correction, for *destruction* in righteousness,"

"Yes, Mr. Editor, there in an edition of the Bible, which may be in the hands of thousands, for it is stereotyped, in a notable passage of which "*destruction*" is asserted to be the end for which all 'scripture is given!"

That other perversions exist in this edition I am certain, for in 2d Peter, 1st chapter and 5th verse, the command to *add* to your faith virtue,' is destroyed by printing to '*and* to your faith virtue.'

"I have but one word to remark on the sinful, inexcusable negligence displayed on the part of those who superintend this edition of the Bible, and, that is, that the whole edition should be recalled, and the most thorough revision of the text be instituted.

"Does not this also show the absolute necessity of the Church's authoritive interference in the printing of her rule of faith?"—*Protestant Churchman.* CORVERDALE.

NEW CHURCH.—Rev. Mr. Lab-

be, on the 6th of August placed the corner stone of a new church at Biloxi, in Mississippi. The same Rev. gentleman designs also, says the *Propagateur*, to lay the first stone of a new church at *Pass Christian.*

New Orleans.—On the Feast of the Assumption Rt. Rev. Dr. Blanc administered Confirmation to about one hundred persons. This was the third time that the Prelate had conferred the Sacrament since his return from the Council. Two hundred persons in the Diocess have been confirmed within the space of a month.—*Propagateur Catholique.*

The Very Rev. George J Wilson. has been elected Provincial of the Dominican order in the United States. His nomination has been confirmed.

The corner stone of a new School House, adjacent to the Catholic church of St. Mary, Cincinnati, was laid by Very Rev. John M. Henni, V. G., on the Feast of the Nativity of the Blesed Virgin.

The very Rev. James Ryder, S.J., has been appointed Provincial of the Society of Jesus, for the province of Maryland.—*C. Herald.*

A Catholic Meeting was held in Utica, N. Y. on the 21st, inst., to protest against the oppressive bigotry of the Managers of the State Lunatic Asylum at that place. The cause of grievance is a bitter one as many of the help have been discharged from the Institution because they would not consent to attend the Religious exercises of the Asylum. The Institution is a state one, and such impudent interference with the rights of conscience is the more flagrant. We trust they will not give up the point until they have forced the Managers and all concerned into a just estimation of what they owe the public.

Roman Catholics.—It is said that in Ireland, the proportion of Roman Catholics to Protestants, in the whole population, is understood to be as six or seven to one, whilst the real property owned by Protestants is to that owned by Roman Catholics nearly as five to one—*Presbyterian.*

Such is the result of ages of oppression!—*C. Herald.*

We are sorry to learn that the venerable and learned Dr. Fletcher, author of the "The Comparative View," and many other useful works of Catholic controversy, is in a very feeble state of health. Dr. Fletcher was O'Connell's tutor at St. Omers.

Conversion.—We learn from the secular papers that Rev. Daniel Parkins, curate of Marden, Wiltz, an old Tractarian, has embraced the Catholic Faith.

New Church.—The corner stone of the intended church at Nicetown was laid on the Feast of St. Matthew, by Bishop Kenrick, attended by a large number of the clergy, and the students of the Seminary. The Bishop preached on the occasion. Above $100 were collected towards the erection of the building.—*Cath. Herald.*

FOREIGN.

Rt. Rev. Dr. O'Connor.—The *Cork Examiner* says:—"We feel peculiarly gratified in being enabled to inform our fellow citizens that a townsman of ours, the Rev. Michael O'Connor, D. D., has been appointed first bishop of the new see of Pitts-

burgh, Pennsylvania, and that he was to have been consecrated in the church of the Irish College, Rome, on the Feast of the Assumption, last month. A codjutor for the Right Reverend Doctor Brown, of Loncashire, was to have been consecrated with him in the person of the Rev. Mr. Sharples, of Liverpool. Dr. O'Connor studied in the Propaganda College, Rome, and was one of the brightest talents in that "little world" of nations."

On the Assumption of the V. B. Mary. the Right Rev. Dr. O'Conner and the Right Rev. Dr. Sharples were consecrated Bishops. The former is the first bishop of the new American See of Pittsburg, formerly part of the diocese of Philadelphia; the latter is Bishop of Samaria *in partibus*, and co-adjutor to the Right Rev. Vicar Apostolic of the Lancashire district. The ceremony took place at an early hour in the fine old church of the Irish College. His Eminence Cardinal Fransoni, Prefect of the Propaganda and Protector of the Irish and Scotch Colleges, was the consecrating bishop, and was assisted by Monsigr. Asquini and Castellani, bishops *in partibus.* The attendance of ecclesiastics in the choir was large, amounting to upwards of one hundred. They consisted of part of the Propaganda, and the Irish, Scotch, and English colleges. The personal appearance of the two new prelates agreed with their dignity. Bishop O'Conner must be much younger than Bishop Sharples. The appointment of the latter will give high satisfaction to every one who has the happiness of his acquaintance. He is the second bishop lately appointed in England, whom the English College here is proud to have possessed amongst her alumni; and he was, too, one of the companions in study of the Right Rev. Bishop of Melipotamus. After the ceremony refreshments were plentifully supplied to those who had assisted in the Irish College.—*London Tablet.*

On Friday, July 21st, a solemn mass of Requiem was sung in the chapel of the English College by the rector, Monsig Baggs, for the repose of the soul of the much-lamented Dr. Baines, Bishop of Siga, and V. A. of the Western District.—*Ib.*

Bishop Sharples sang Pontificial High Mass in the English College, on the Sunday within the octave of the Assumption, and the following Sunday at the Irish College, Dr. O'Conner singing mass at the English College. On Monday, the festival of St. Augustine, both bishops departed for England.—*Ib.*

Puseyism in the Palace.—*Divine Service at Her Majesty's Private Chapels at the Royal Palaces....* Various new and appropriate arrangements have just been made, by command of her Majesty, in connexion with the performance of divine worship at the royal private chapels at Buckingham Palace and Windsor Castle. It is the intention of her Majesty to have a great portion of the Sunday morning and evening services chanted, as in the cathedral churches; and in order to carry out this intention on the part of the Sovereign, six choristers will regularly attend the morning and afternoon services in the private chapels at the royal palaces.—*Church and State Gazette.*

Paris.—The congregation of the Mission, better known as Lazarists from their chief house St. Lazarus has recently held a general assembly at Paris for the election of a Superior General. All the provinces, except Poland, Spain, and Portugal, were represented. From the East

and from America representatives were there for the first time. The result has been the election of the Very Rev. Mr. Etienne, Procurator General. *L'Univers* points out to his zeal to labor for the recognition by the Church of the martyrdom of M. Perboyre.

M. de Chateaubriand has recently visited the Trappist monastery at Orne. He passed the day in it, partook of the frugal repast, and assisted at the singing of the *Salve* in the evening.

THE CHURCH IN SCOTLAND.—The Episcopalian Church of Scotland is undergoing a shake only less moving than her Presbyterian sister. The "Ewie in the crooked horn," as Bishop Skinner called him, has just received a "claught from Sir William Dunbar," who *was* one of her divines, but who has just delivered himself into the hands of the English protestant bishops, "renouncing, wilfully, his canonical obedience to us his proper ordinary," thereby placing himself in a state of schism. William Skinner, therefore, who is a D. D. of Oxford, and a Bishop of the old Scottish Episcopal Church for Aberdeen, has declared the said Sir William's ministerial acts to be without authority, and earnestly warns all faithful people to avoid all communion with the said Sir W. Dunbar, in his prayers and sacraments, &c., lest they be partakers with him in his sin, and expose themselves *to the threatening denounced against those who cause divisions in the Church, &c.* Thus are these gentry, whether bishops or presbytery, compelled to bear witness against themselves and each other!—*Tablet.*

DEATH OF THE REV. PATRICK O'BRIEN DAVERN, C.C.—The Catholic curate of Knockavella and Doneskea, in the county of Tipperary—the talented, the eloquent, the almost superhuman mind, whose great faculties were ever exercised in behalf of suffering humanity, and in opposition, direct, positive, and unflinching to the enemies of the human race—the biographer of the outcasts of Lord Hawarden—poor Father Davern, late of Knockany parish, breathed his last—resigned his pure spirit into the hands of Him who has created and *called him*—on the night of Wednesday, the 30th ultimo. His death, occasioned by attention to his incessant and laborious duties amongst the hovels of the afflicted, which the owners of the soil create—hovels which reek with pestilence and death—has caused a sensation in the county of Tipperary amongst its "sturdy yeomanry"—aye, amongst those with whom the spirit of liberty dwells, who have felt the oppressor's power and the humble priest's consolation, which cannot be easily described—it has created a vacuum which cannot soon be filled up. Yes, amongst the splendour of the genius of the Catholic priesthood of Tipperary, that of the lamented Father Davern, the departed patriot, the glorious philanthropist, will never shine again. That star, which was bright amongst many stars dazzling and glorious, is for ever set. Peace to his spirit.—*Cor. Dublin Freeman's Journal.*

The Bishop of Nancy desiring to place h.s work of the "Holy Infancy," the preservation from destruction, and the education for earth and heaven of the children of China, under the special protection the Holy Virgin, honored in the Church of Notre Dame de la Chapelle, under the title of Mother of Mercy, said mass in the church on the 23d ult. The venerable prelate delivered a brief allocution, in which he stated that the patronage of the Duke of Brabant and the Count of Flanders, had been accorded to his labors.

Sandwich Islands.—M. Huguenin, of Bordeaux, has received a letter from Father Tignac, procurator of the congregation of Picpus, dated Valparaiso, 28th October, 1842, in which it is stated that Father Maigret had informed him that 8000 neophytes had already been made in the Sandwich Islands, notwithstanding the persecutions raised by the Protestant missionaries. The speedy conversion of all the inhabitants to the Catholic faith is likely to follow, if the Catholic missionaries be allowed to pursue their holy functions without molestation.

The Roman Catholic Cathedral, Kingston, Canada. — The Corner Stone of this building, which promises to be an ornament to the town of Kingston, was laid yesterday in the presence of a great concourse of people, and with all the imposing ceremonies of the Church to whose service the edifice is devoted. The Right Rev. Bishop Phelan officiated in chief upon the occasion. After the performance of a solemn High Mass at the Church, a procession was formed, headed by the pupils of the Kingston Nuns, all dressed in white, and making a very interesting feature in the business of the day, and followed by the Priesthood and the Bishop, and the principal inhabitants of the town. The unfinished walls of the edifice were decorated with green boughs and a platform erected for the accommodation of the actors and some of the spectators in the interesting scene. We need not specify the details of the ceremonial followed upon the occasion, which like all the public ceremonials of the Catholic Church, were of the most impressive nature. At the close, the Bishop addressed the congregated mass of people, about 4,000 in number, upon the business that had brought them together. They had assembled, he observed, to build a House for the Lord. Although the Lord filled all space,—was everywhere,—was infinity itself, yet he had designed that upon earth he should be found more especially in certain localities by those who sought him, and those were the Temples erected to the Most High, emphatically in the "House of God!" It was creditable to the religious faith and generosity of Kingston, that a building so worthy of it and of the country had been commenced. Many of those who had contributed to its erection would find their contributions returned with manifold interest in the solace and comforts they would hereafter derive from the consolations of religion administered in the building itself. The edifice in which they all took so lively an interest, was, his Lordship observed, the work of faith, and there was no true religion without faith, for if nothing were to be believed but what was known or comprehended, then could there be no belief in God, whose essence and attributes no human power of intellect could presume thoroughly to understand. He was aware that many stood before him who belonged not to his faith. But they were Christians, and showed honorably the interest they felt in the spiritual welfare of their brethren in Christ by their attendance that day, and their support. He acknowledged thankfully the support received from those of a different faith, and from the depths of his heart he exhorted the people of Kingston upon religious questions to live in brotherly love and harmony together. It was their duty as Christians and citizens to do so. He should do everything in his power to inculcate upon all minds the Christian duty of harmony, and to promote it practically by all available means; and he prayed to God he might be successful in the holy work.

The above sentences are but the merest shadowy outline of the elaborate address of the Bishop, which occupied nearly half an hour in the delivery, and was listened to with devout attention, worthy of the many valuable practical truths of religion with which it abounded.

Upon the conclusion of the ceremony a liberal subscription was made towards the completion of the building. Upon the platform we observed the Honorable D. Daly, the Honorable R. Baldwin, Mr. Heyden, Dr. Melhoir, Mr. Derbishire, Mr. Desibarats, and many other persons of respectability.—*Kingston Chron.*

Paris.—The Bishop of Cincinnati gave first communion and confirmation on Sunday, 30th July, in the church of Bercy, to a great number of children. In the afternoon he presided in the church of St. Sulpice, at the distribution of premiums. He quit Paris for Belgium on the 1st August, and is now expected to return in October.—*C. Herald.*

Germany.—At Cologne, on the last sitting of the committee appointed to superintend the works at the Cathedral, the Archbishop communicated a letter from the King of Bavaria, suggesting the establishment of an association of the members of the Germanic Confederation, for the completion of the Cathedral, and promising, for his own contribution, 10,000 florins annually during his life, from his civil list, independently of the four painted glass-windows which he had already undertaken to present.

France.—Mademoiselle de Haber, a Jewess, and the grand-daughter of M. Worms de Rommilly, President of the Central Consistory of the Israelites in France, has been converted, and was married the other day, says *L'Ami de la Religion*, to M. Groncy. The marriage took place, with all the Catholic rites, in the church of Notre Dame de Loretta.

England.—*Converts... Torquay...* Our quiet little corporation has lately had a little excitement. On the festival of the Assumption, two happy converts had the grace to enter into the one fold of the one Shepherd. The ceremony was public. The pastor, according to the prescription of the ritual, addressed the catechumens, and gave a brief summary of the mysteries of the Christian and Catholic religion. The invocation of the Holy Ghost, and the other prescribed prayers were recited, for we cannot raise a choir to sing them, and the profession of faith was read by the priest, the catechumens answering "Amen," to the several detached portions. The other devotions followed; but, as one had been a member of the Society of Friends, the ceremony was interrupted for a while, and he received the sacrament of Baptism, adopting the name of the glorious saint of the time, Lawrence. After the ceremony was completed, the happy persons were addressed in a short exhortation to perseverance to the illustration of their faith by their works, and to earnest and persevering efforts by means of prayer and edifying lives, to become the instruments of communicating to many others the blessing which was that day conferred on them. The great sacrifice was then offered, and they were admitted to the holy communion. Our little chapel was more than usually crowded, several Protestants being present: but all seemed animated with one spirit—that of rejoicing at the grace poured out amongst us. Praise be to Him who is the giver of all good gifts, and who desireth that all may be saved. Amen, Amen.

IRELAND.—*Another Conversion to Catholicity*.....Died at Mountmusic, in the parish of Kilmichael, in this county, on Monday, the 14th instant, William Wolfe, Esq., who had been a Protestant, and a gentleman of excellent education, became a convert to the Catholic faith some days previous to his dissolution, and received the rites of the Catholic Church, at the hands of one of the clergymen of the parish, with the most edifying and exemplary piety. He did not fail to give, during his illness, the most unequivocal proof of the sincerity of his conversion. He was much respected through life, and universally regretted. His remains were accompanied to the family place of interment by a numerous and respectable assemblage of persons.—*Cork Examiner.*

The Rev. John Garter, parish priest of Donoughmore, died on the 25th ult., in the 54th year of his age. For upwards of 18 years he was parish priest of Donoughmore, near this town. He was buried on Monday in the grave-yard attached to Bar Chapel, and his funeral obsequies were performed by the Right Rev. Dr. Blake, assisted by several of the Catholic clergy of the diocesses of Dromore and Armagh. *Requiescat in pace.—Newry Examiner.*

ITALY.—Half an hour after noon, on the 3d of August, at Senegallia, died his Eminence Cardinal Frabrizio Sceberas Testaferrata, bishop of that see, who was born at Valetta in Malta, on the 29th of April, 1758, and was promoted to the purple by Pope Pius VII., of holy memory, on the 6th of April, 1818. This eminent ecclesiastic has left at Senegallia monuments of the intellect, the wisdom, and the charity that animated him. He opened a seminary for clerks, confided to religious ladies the education of the female children of his diocess, repaired all its collegiate edifices, instituted at his own expense a *Mont de Piete*, founded and endowed a new establishment for foundlings, called in the Sisters of Charity to the mantenance and education of female orphans, and the Brothers of the Christian Doctrine to the tutorage of orphan boys. His memory will never die in the hearts of his spiritual children, who, while he yet lived, had raised a statue to his honor.

BELGIUM.—At the church of St. Gudule, in Brussels, on the 31st, a solemn *Te Deum* was sung in honor of the 12th anniversary of the inauguration of Leopold, the King of the Belgians. The King, the Queen, and the officers of the household were present at the ceremony. The ceremony was repeated in most of the Belgian churches.

His Excellency the Cardinal Archbishop of Malines, and his Excellency the Archbishop of Damietta, Apostolic Nuncio at Brussels, were present at the examination of students in the Catholic University of Louvain on the 27th.

The festival of the great St. Augustine was celebrated on Monday, at Brunswick st. Chapel. High mass was solemnized on the occasion. The Rev. Mr. Falvey celebrant, the Rev. George Sheehan, deacon, the Rev. Mr. Murphy, sub-deacon, and the Rev. Jas. O'Sullivan master of ceremonies. Considerable numbers attended and the choir was highly effective. It was thought advisable to postpone the panegyric to Sunday next, when, we are informed, it is to be preached by that distinguished pulpit orator, the Rev. Mr. O'Brien of the South Parish, during last mass at Brunswick-street. It is understood that a variety of sacred music will be performed, assisted by the professional talent of Signor Braunhelder---*Cork Exam., Sept.* 1.

SEPULCHRES OF THE SONS OF DAVID.

(Commonly called the Tombs of the Kings, near Jerusalem.)

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